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The Musical Somnambulist.

"There are more things in Heaven and Earth, Horatio, Than are dreamed of in your philosophy."

Mr. Editor.—You have often asked me to write you a short account of Lisette Barnard—the wonderful girl who died an epileptic last winter—and concerning whom so many strange stories have been told, and especially of her wonderful performance on the piano when apparently asleep. She was one of a class of orphan, homeless children, sent west from New York by the Children's Aid Society there, to find homes. My husband had spoken to Mr. Friedgen the Agent of the Society, brother of the shoe merchant on Washington street, to bring him a little nurse girl the next car load he should connect to the West. This was in the winter of 1864. This spring, in April, he brought us Lisette, stating that he knew nothing of her parentage and that he selected her on account of her gentle disposition, from a number of favorites at the Orphan Asylum, on Randall's Island, near New York, where she had then been for four years. She was eight years of age when she came to our home, and she was so mild and willing a womanly that after a few days I felt our babe was entirely safe in her charge. Time passed—Lisette and baby grew together—the former being an apt scholar at school which she was regular in attending, and quite a lover of books suited to her age. There was nothing remarkable about her but her very mild ways and dreamy, weary look from her deep blue eyes. Last summer my husband presented me with a piano. I found myself much out of practice, not having had the use of this favorite instrument of mine since I left my father's roof, some years before, but in a few weeks my fingers learned their ways, and I noticed Lisette manifested a peculiar and intense interest whenever I played selections from any of the old operas and masterpieces. At such times I would frequently find her sitting in the adjoining room utterly oblivious to everything but the music and the effects of which she seemed to recover only when spoken to, and would then rouse herself as if from asleep. This absorption of hers was the subject of frequent remark in our family. One night last November, about one o'clock, my husband and I were aroused from our slumbers by hearing the sweet music, coming apparently from our parlor. Our bed-room was off the sitting room—all on the same floor, and of course we were frightened. The doors from our room to the sitting room and thence to the parlor were all open—the parlor by our bedside burning dimly but the parlor was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we perceived was under the fingers of a master hand. The music was from Bach's one of the grand and majestic movements—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two and then began with one of Lisette's Fantasies—one so difficult of execution that none but the highest professors of the art ever attempt it. I then heard the summer breeze at Crosby in Chicago, but had never tried it myself. Mr. J. and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this rather novel method of serenading us. But who was the performer of the art over which we were so much puzzled? We passed noiselessly to the parlor door—the light from our room by reflection made everything in the parlor visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette—dressed in her gayest suit with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was fair, and Mr. J. mentioning me to keep silence, he stepped to the piano and Lisette's eyes just as she concluded the Fantasy. Her eyes were closed and her face, usually pale, was now deathly white. I sank into a chair thoroughly frightened, for a somnambulist is one of my horrors. At the same time Lisette turning her head toward me, and bowing politely said in a lady-like voice—not natural to her—"That was Lisette's own favorite when I knew him—beautiful, isn't it? But here is something I like better," and turning to the piano—her eyes still closed—she gave with exquisite skill one of Bach's Gigue's, which is perhaps the most difficult of all compositions to render, but when well delivered as this was carries the hearer from earth to heaven. If I could render a Gigue's Fugue, as Lisette did, I would be content. She was absorbed in her theme that I forgot who was the performer. As she closed, Lisette rose gracefully and bowing said:

"That is sufficient for this child to-night, she must now rest. Please, kind friends, do not wake her in the morning. I will see her at the proper time," and bowing again with a womanly grace Lisette had never again seen she passed to her room.

"I am surely dreaming," said I.

"No," said the first somnambulist I ever saw, "said my husband," but where did she learn to play, and where did she ever hear that music, for you never played it, and then how strange—she talked about herself, she never knew Lisette; I don't understand it at all. We retired and Lisette's matter, but could not see the facts as to things of which we had any knowledge.

The next morning Lisette usually an early riser, until ten o'clock. We said nothing to her, and she had written, nor told it to any one that day. On the second night

after, we were awakened about the same hour by similar performance in the parlor—she went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had ever played in her hearing. Between each she made remarks as criticisms as naturally as if she were some accomplished performer presiding at the piano and not our little nurse girl. As she closed this performance she astonished us more than ever by saying:

"God friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate," and bowed herself out as before.

These performances being repeated every alternate night after, became somewhat annoying—especially since Lisette seemed to be declining rapidly.

The physician prescribed for her but never seemed to understand her case. He witnessed her musical performances. He said she was undoubtedly asleep the whole time at the piano. On one occasion she turned to him and said:

"Oh, Doctor, I see you don't understand this, Lisette is not you except in body. I am her mother. I can use her body. My name is Therese Barnard. I was reared in Lorraine, and married in Paris. I taught music in Paris—it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterward. I have watched Lisette ever since—you need not give her medicine—she will soon be with me and Louis."

She lingered till January last and died a painless death. It was a gradual fading away.

Her performance ceased in December. After her death Mr. J. wrote to the physician whence she came, to know what the record she had concerning her. The answer so far as applicable is as follows:

"Barnard, Lisette—entered January 20, 1861, from Bleeker street tenement house. Supposed to be four years old; mother died of starvation; said to be French music teacher. Lisette sent to Indianapolis, April, 1865."

Now, Mr. Editor, I have made this as short as I can, and yet have not told the half that this curious girl said at her musical performances. She never touched the piano when awake, but said she would like to learn to play it. Nor did she with but two exceptions play any pieces that were played in our house by any other person.

It was not long until our medium became entranced. The spirit of Patrick Ozer controlling, led him away from the house to a very steep, high bank near the creek, above McCormick's mill factory. Not less than twelve followed him, when suddenly stopped, and then went more than half way down the hill, to an old stump.

Mr. B. said, "Patrick is it there?" He answered, "Yes."

I then said that there were persons there who were in doubt, I requested that they should examine the stump and ground—see whether it looked as though any person had been there before us. All being satisfied, Dr. Orr was requested to remove the contents out of it, and I found it rather a difficult task, for I fear I proposed overturning the stump, which we did.

After examining it, and the loose dirt, the gum containing the watch was found in a hollow root covered with dirt, as described by the spirit, such as came out of it.

We all returned to the house, where we found a number of others waiting to hear what success we met with.

I had the pleasure of opening the sealed gum cover, and therein found a beautiful watch, in perfect order. When wound, it moved as if it had never been laid away, and had run down, when found, after eleven o'clock, as the spirit said in the letter. We presented the watch to the little girl. I was allowed to take the gum or rubber cover, and have it in my possession. It can be seen at any time. The name of T. Hatten is engraved on the inside of the watch.

This may seem strange and hard to be believed by many, but I would like any man to tell me where the intelligence comes from, or by what means it is produced, if they think it comes not direct from our departed friends. We have, in addition to the above, been directed to different places where articles have been found that have been buried or hid away for many years, such as cannon-balls, jewelry, diamonds, and ancient and modern coin, as well as paper money, and many other articles—unmistakable evidences of spirits power to return.

We find many persons anxious and willing to be tested, and we are ready to do so, if spirits will tell them where they can find gold and silver buried.

Our large circle meets every Sabbath evening in the hall, corner of Levee and Second streets, where all are welcome after truth are sought, free, without money, without price. Come, then, and see for yourselves!

None but members of the circle admitted after 8 o'clock.

From the (Chicago) Register.

A SPIRIT PORTRAIT.

How It Was Procured—How It Affected John Tyan.

Patent insides or outside as well as all other matters, has ceased to be of any occupation and enjoyment as of yore, but when some strange and unaccountable occurrence interrupts the regular order of events, I take to look like a duck to water.

It is a strange story, and it is true, and, if not unaccountable, at least plunged farther into mystery than I can penetrate. Some learned scientist or metaphysician might be able to explain it with philosophical adjectives sufficient to make "clear as mud," but the "plain" unvarnished tale is all that is here proposed. Seventeen years ago the parents of John Tyan and Amanda Green were neighbors in and out-of-the-way corner of Ohio, and their children attended school. The same sunny blue eyes of Amanda wrought untold devices on the tender heart of John, and with all the ardor of youth he laid his peg-top and marbles in her lap in token of his unconditional surrender. Whether the lovely Amanda bowed in great submission to her fate does not appear; for while yet she was a child, death, the destroyer, remorselessly stayed the proceeding. John went bitterly over her grave, and mourned as one that would not be comforted. Unceasing and fitful as the wandering Jew, he has roamed up and down, mourning always. No lovely daughter of man has been able to beguile his affection, and all their beauties are to him as

"Flowers with fragrance unobscured."

Daily he mourns for his Amanda, and prays fervently to be released from this earthly tabernacle, that he may join her "on the other shore." He indeed boasts of holding daily converse with her disembodied spirit, whose ghostly consolation is the one balm left to him. His faith and loyalty to earth love have been productive of the following:

Knowing how eagerly John sought for every memento of his love, and how fully he believed in the spirit manifestations, the writer determined at once to test his memory and his faith.

Unknown to Tyan, a medium wholly unacquainted with all the circumstances of the case was procured, who succeeded after many futile seasons, in obtaining the presence of the spirit of the loved and lost Amanda. The desire of John to secure a faithful portrait of his boyish love was stated, and this plan was agreed upon. A man named Starr, of Port Huron, Mich., was named as the spirit painter to whom the work would appear as Stella, at any time he should call upon her. This looked business-like, and the prospect of having a bill for pay for a worthless dab was imminent. There was a chance that the spirit would never move the artist, and so a letter was written detailing the plan and object. Return mail brought from the man Starr—known to me only through the medium and a newspaper advertisement—a full acceptance of the commission, and appointed a time for the first ghostly interview.

Months passed by, and the picture of the impalpable spirit was not yet received, and I began to believe that the contract would never come to maturity. But one bright morning when the first blue birds were essaying their gayest spring song, the express wagon stopped at my door, and an equilateral flat box was turned upon the parlor—well, duly labelled with fleshy hands, G. O. D. Starr. A large chance of getting nothing for something, with only a ghost of a chance for an endeavor, but curiosity could not be balked. The bill was paid, the box delivered, and, not without trepidation, the cover removed. The man, and not a bad one, outlining a beautiful landscape, and in the foreground a young girl dressed in the style of years ago. Any young man might be excused for loving her blue eyes, may cheeks, chestnut curls, and putting lips. He would be a fool who did not.

Without betraying the origin of the picture to any one, it was taken to the house of a mutual friend, where Tyan was a frequent visitor, there to await results. A few days passed, when one evening, while we sat contemplating the picture, and speculating on the probable amount of cash it would bring at auction, the door opened and John Tyan, wholly unannounced as was his wont, walked into the room, gave a rapid glance at the portrait, threw out his arms, as if to embrace it, cried, "Amanda darling," and fell fainting to the floor. For two days he lay unconscious of all around him, but all the lay talking rapturously with his "Amanda darling."

There is no romance or fiction in this narration, and, to me, no known opportunity for deception. The man, Starr, never had one named, except as Stella, and yet John Tyan declares the likeness perfect, even to the pattern of her dress. To the knowledge of the writer, "spirits," other than a school-boy, have had nothing to do with his mundane affairs, and he remains skeptical, but will think some enlightened soul to tell him what called John Tyan.

N. B. Starr is a well-known spirit artist. We have two beautiful oil paintings—one an angelic woman, ministering to "spirits in prison," the other, "My home in Spirit-land," contrasted with earth-life, and separated from it by the river—Death. Our friends will find a welcome at our reception rooms, where these and other spirit paintings are on exhibition.—[Eo. JOURNAL.]

Letter from Dr. Dake.

Bro. Jones:—For several weeks past my field of labor has been Dixon, Ill. Nature has, with a beautiful hand, pured out its richest treasures from the beautiful place. The surrounding country is not only beautiful also, but its farms are very productive, and after enjoying therein, we are led to exclaim with a favorite author, "Nature, like a gift from God, thou art a throne to the Deity, heart, a pledge from the soul of supreme truth."

But the devil himself could never have conceived of a more bigoted set of religious fanatics than this place abounds. This is owing, no doubt, to the absurd doctrine taught by men claiming to be viceregents of God Almighty, whose inspiration has gone glimmering, if per adventure they ever had any, and who moreover being joined to their idol, like the heathens, must grow out of their stupidity before they can do humanity any good whatever. Orthodox Doctors D. D.'s and M. D.'s run Dixon.

Before our visit to this place, we were informed that two traveling physicians this spring had been persecuted—in fact run out of the city—and that the city council issued a law charging all itinerant doctors fifteen dollars per day. This law is the most monstrous and unjust that ever Orthodoxy decreed. In Freeport, Ill., they also have a tax of ten dollars per day. Hillsdale, Mich., two dollars per day. In Louisville, Ky., three hundred dollars. Having failed in State legislatures, they are now cursing all their forces on the city council.

This crusade is from the Orthodox, Allopathic regular schooled physicians, in every instance. Spiritualists, freemen, will you support them? A Dr. Law, of Dixon, was the first to set in this matter in that city, manipulating the city council. I was so informed by one of the aldermen whom I treated. Our visit was profitable and pleasant, notwithstanding pious man's endeavors to the contrary. When the spirit moves me I shall surely visit Louisville, and give them an opportunity to enforce their law.

To-day I have several patients who are now under my treatment in Louisville, and if the court knows herself, I have the right to visit them—and prescribe for others—if I choose. I am sorry to say that at this time, Spiritualism in Dixon is smothered. Orthodox and Orthodoxy, holds fast away. At one time Spiritualism had a strong foothold. It is only a matter of time, when freedom of thought shall again spread its broad, ample folds over this beautiful place, as well as over every household in America. False man may prove reluctant to his high calling, and hide his light, but the dawning of a new era is upon us—and the great light from angelic homes shed down upon the habitation of man, shall quicken his thoughts and hasten to restore his lost heaven—now held in gulf by the High Priests, ministers, Doctors, Popularity, Greenbacks.

Mr. Morrell and wife are wide awake, fearless, outspoken, loyal hearted Spiritualists, and stand high in the community as worthy citizens, respected and esteemed by all who know them. There are several other staunch Spiritualists in Dixon and vicinity—among them John Lord, who is a veteran in the cause. The JOURNAL has several warm friends and earnest readers here.

The Machine House, Dixon, is one of the finest and best kept hotels in the West, and we owe many thanks to both the proprietor, and Mr. Sampson, the clerk, who are wide awake, whole-souled, and progressive men—just as all hotel keepers should be.

Della has not forgotten the JOURNAL. Soon she will again pay her respects.

"During the heated term, I shall only visit Chicago once in two weeks. I shall remain here in Elgin for a few weeks, then to Waukegan, and up into Wisconsin."

Elgin, Ill., June 20, 1871.

Great Excitement in Frankfort, Illinois.

BROTHER JONES—Enclosed please find a communication taken from the *Du Quoin Republican*, of June 24th. I learn from other sources that the excitement is still increasing; that hundreds are visiting that locality daily, for the purpose of witnessing the performance of these girls. If anything new transpires in regard to them, I will endeavor to apprise you of it.

Yours truly,
DANIEL WHITE.

Editor REPUBLICAN:—Two young ladies, daughters of James Williams, living about eight miles from here, have been attacked in a singular manner by what is said to be witchcraft.

Witchcraft or whatever craft it may be, puzzles the best physicians.

The young ladies were first attacked about the 1st of April. I think that it was known among the neighbors that there was something wrong with them, but any strangers in their actions were generally imputed to insanity. Matters remained quiet until last Wednesday, when their father called upon a physician of this place, and got him to visit them.

Since that time their actions have become generally known, and both men and women have gone to see them. Some fifty or a hundred persons are there every night, and they say it is quite entertaining to witness their performances.

They are perfectly sane during the day, but at the approach of night they become frenzied and uncontrollable, performing feats that the best acrobats could hardly perform. Scaling the house, they dance upon the comb of the building, apparently with perfect ease and impunity, uttering, at the same time, the most hideous and frenzied screams.

Very frequently they take something like fits, or spasms, and fall perfectly stiff; but, if they chance to be on the house-top, they never fall off, however near the edge they may be.

They are aged, respectively, sixteen and eighteen years, and are both rather small, but big below the medium height. During the day, at which time they are perfectly sane, they seem to be rather modest and reserved, but will converse freely with any one. They are very fond of music and play upon the dulciana.

The spell comes upon both at or near the same time, generally between sundown and dark, and first manifests itself by both of them breaking into a run. They always run North, in the direction of the house of an old lady, who, they say, has been practicing witchcraft upon them. They say she has recently put harder spells upon them, on account of their telling something that she forbade, and that she and a cat are with them in their household.

They have a language which they use in conversing with each other, and which they seem to understand; but it's "Comanche" to everybody else.

There are some strange things connected with them. They are bold as all the flies on earth and go about with the spirits. Many years ago we met this bold and faithful witness, who was brought out of the coldest and most negative condition of skepticism, by the invisible proofs he obtained in his own family while trying to detect the tricks and prove there were no spirits. Like our own case, Bro. Daggett had no evidence of life after death, until it came through mediumship, and when he got that evidence, he used it to the best advantage he could, as he did, fearless of the rabble or the persecutions of the churches, which we had both faced in the days of our infidelity to their authority. We had no thought of his going before us to the Summer Land, but since he has, we hope to get some word from him on subjects about which we have so often conversed.

As we often chronicle the departure of our co-laborers, we wait our own transition, and never mourn as our Christian brethren do, nor fear as they do the trial.—*Wm. Warren Cham, in Banner of Light.*

M. Lou Hopper has delivered the lecture said. Her address is Stillwater, Minn.

By A. D. Salvendy.

The proper punishment for Judge Simpson (who sent Jones to prison) would have been, had he been in London, to compel him to attend a festival which occurred on Tuesday last, in honor of Robert Owen, on the occasion of his centenary. - Owen was born on the 14th of May,

By far the most eloquent address delivered at the "Woman's Tea" was Mrs. Ernestine C. Rose, of New York. Mrs. Rose is something of a lioness here just now. On Sunday South Place Chapel was crowded with a thousand people to hear her address upon Robert Owen, and so completely did she charm the audience that three times applause began, and had to be checked. At the close, when she had indicated the end of the entertainment at her burning words, her wise sarcasm, her clear statement, was so great that the people pressed nearer and nearer, and fairly stood up. She is a woman

beats at any night, which is painted any blue. The other steps of ascent with projecting arches and golden star shade, and the six steps with six golden stars alternate with it, forming six circles of stars, representing the heavens by night, and emblematic of the six spiritual spheres surrounding our earth. The upright wall is light sky-blue, symbolic of the horizon. The moulding around the top, crimson; corresponding to blood—emblematic of martyrdom and sacrifice. The wall at the north is white, with a blue line at the north line from the future. The floor is elevated two feet above that of the main hall, and is reached by semi-circular steps. These steps are painted in im-

"Friends, let us look at this religion of Spiritualism a little further; look at it as we would at any subject requiring a little common sense. Suppose by investigation you establish the fact that there really is no death—what then really follows? Why, if we are immortal, we know the nature and character of the Spiritual World. What is life beyond the grave? How shall you know how to get the information you desire? We answer, By talking with the travelers who have explored that country. Inquire of your friends now residing and traveling there, friends whose word you can believe—do this, and you will all concur. In one sim-

It is done! oh, glorious thought! Gone before us, there to perfect an immortal ministry—their lives containing his work of love—there to reach down to us the life-restoring balm—still the true physician, the true teacher, the companion of straggled sages and saviors—saved from the cruel envy, the deadly hate; victorious in death, triumphant over all doubt, suspicion and injustice; home at last with those who love him!

Remember it oh, suffering fellow-medicians we shall reach that higher mansion ere long.

Chicago, Ill.

Original Poetry.

Written for the Religio-Philosophical Journal.
PAT'S DREAM OF HEAVEN.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. WHITE.

I dreamed I went to Heaven one night,
And knuckled at the white gate,
And the good St. Peter he opened it,
But he told me I had to wait
While he looked me over the howly book,
And when he had found it there
He bade me come in, though he told me plain
That men come in that way was rare.
I asked him how was business now,
And he twined the golden key,
And answered he had very little to do,
So few ever came that way.
So I stopped a bit to chat with him,
And I asked could I look around.
He said, "Oh, yes, as you've come in,
You're free to the whole of the ground;
Free to walk by the River of Life,
To visit the Mansions of Light,
To stand in the Temple not made by hands,
Wild the sun-burnt or glory bright."
I seen the Apostles a-merrily at play,
And I saw them "what say you to this now?"
And the howly Angel's brow about
Each howly Angel's brow about
As they answered, "Our nets must be strong
Laid."

Far to light men's souls away
From the haze of doubt they are clinging in
To the light of the perfect day.
I saw the martyrs of olden times,
The saints and the angels fair,
And millions and millions of young spirits,
All playing together there;
And Mary the Mother, with her eyes
To the light of the perfect day.
And the blessed Teacher was teaching them
So gentle and unadorned,
But away in a corner I heard a noise—
I thought 'twas a bit of a row.
So I looked my little eyes, "Baptism," see I,
"It's the lightest, I'll just show you how!"
But when I drove away, I heard them shake,
And I was a teller about
A story of Joseph the Carpenter,
To a listener he was a crowd.
Now, Joseph, it was, a good-natured soul,
And what he was told he believed,
And many's the friend on his recommendation
But Peter had been received;
But Peter at last found this wouldn't do,
So he told to the Carpenter Joe,
That no more friends on his recommendation
Inside of the gate should do.
This what does Joseph the Carpenter do?
But, be lie's to do at his door,
He went to work with hammer and plane,
And a long, strong ladder he made,
And thrust it up to a window high,
Afore they knowed what he was about
He was "making" his friends by the dozens in,
And that was what he was doing,
And Fagin the Preacher, the earnest heart,
Had found out what was going on,
And he was telling the story strange
To Matthew and Mark and John.
And Peter the door-keeper left his place
And drew near and listened, too,
Till he "waxed very wroth." "Now, Joseph," see
He,

"I've had too much trouble with you;
Let me hear no more of these wicked pranks,
Or we'll have a council war,
And see if there's a way of making you
Abide by the common law."
Why, we'll have you out, out, as our Inlay
The Dragon was, long ago,
And then you must wander a thousand years
In darkness and death, you know."
This Joseph the Carpenter bowed and said,
"Is it truth? me out you say me out?
Shame, I'll go at once if you think it best,
And never a word I'll complain;
But a man has a right to his family, Paul,
Here he winked his eye and smiled,
And "would break up your whole institution
about."
Then I take my wife and child,
And all the Apostles took up their stave,
And silently walked away;
And Peter moved off a scatchin' his head
Wild the lad of the golden key;
And Joseph the Carpenter whistled a tune—
I thought 'twas a bit of a row.
But I found to laugh, so I made up my mind
That 'twas all a dream—and I woke.
New York.

Recent Publications.

Press Comments.

THE BHAGVAT-GITA; OR, DIALOGUES OF KRISHNA AND ARJUNA. Translated from the original, in the Sanskrit, or Ancient Language of the Brahmans. By Charles Wilkins. Chicago: Religio-Philosophical Publishing House, pp. 120.
This translation was first published in 1785, under the patronage of the celebrated Warren Hastings, Governor-General of the East India Company. Columbus discovered the New World, but Sir Wm. Jones discovered the Old—that vast world of unique, antique literature, no one knows how old, which lies in that most vital of languages, the Sanskrit. Not unworthy to be named with that prodigious scholar and world-benefactor, just mentioned, is the translator of these fragments from the ancient Hindu Scriptures. The Theology of Brahminism is a sort of infinite Unitarianism. Its primal idea is Intelligence. To know, is life. To see is to be. Contemplation is the way of Salvation. Absorption into the infinite, the Absolute, the Imperishable, the Unknowable—is the summit of blessedness. Brahminism is one moment monothistic, the next polytheistic. By turns all the Gods appear supreme. There is something quite enormous in the old Aryan Mythology—huge and grand and awful, as the Himalayan Mountains range; and not seldom, it must be admitted, the sun and moon seem gilded with the beauty and glory of the world, but dimly revealed Light of the world. This little book is well worth buying and reading. The following extract is from the Dismissal of the Divine Nature in the outward Universe:

I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. Thou art the Supreme Being, incorporeal, without form, without color, without taste, without smell, without touch, without sound, without number, without measure, without end, without beginning, without middle, and without end; of valor infinite; of arms invulnerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! The gods below the heavens and the earth is supported by thee alone, and every point around thee the regions of the universe. O mighty spirit! behold the wonders of the world, condescend with troubled minds. Of the celestial hands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The Mahabharata, holy hands, hath done, and glorify thy name with adorning praises.

The Rods, the Adityas, the Vasvas, and all those beings the world esteemeth good; Aswens and Komas, the Mroos and the Ooshmas; the Gandharvas and the Yakshas, with the holy tribes of Soora, all stand gazing on thee, and all alike amazed! The world, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with many dreadful teeth! Thus as I see thee, touching the heavens, and shining with the glory of such various hues, with whirling, and merrily, and bright expanded eyes, I am distracted with my own resolution, I am dumb, O Veshnoo! and I do not rest! Having beheld on thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I do not know peace! I have mercy, then, O God of God! thou master of the universe! The sons of Bhadrastara, now, with all those rulers of the land, Bhacshas, Dron, the son of Soor, and even the fronts of our army, seem to be precipitating themselves hither to thy mouth, discovering such fearful words of teeth! I wait some appear to stick between thy teeth with their bodies sorely mangled. As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so the flames of the human race rush on to reach thy flaming mouth. As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even as these people, with swelling fury, seek their own destruction, thou involuntarily and swallowed them altogether, even unto the last, with thy dreadful apertures; whilst the whole world is filled with thy glory, as by awful beams, O Veshnoo, shine forth on all sides! Reverence be unto thee, thou most exalted! Deign to make known unto me who is the God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portended.

Written for the Religio-Philosophical Journal.

QUESTIONS ANSWERED.

By D. G. Mosher.

Wm. W. Campbell, in the JOURNAL of June 31, asks:

1st: "What is the difference between mind and matter? If mind is not substance, what is it?"

Would it not be as philosophical to ask if nothing is not something, what is it? Under orthodox, in connection with the doctrine that God made all things out of nothing, it might be considered a fair question; but philosophically whatever is capable of producing motion or life, action either directly or indirectly, is substance, however refined or sublimated such animating or life-giving substance or element may be. The inertia of matter, whether organized or unorganized, is overcome only by contact with matter in motion, and the motion animating or life-giving power, receives its impulse from still other and more refined substance in motion, and thus onward infinitely, and it will require just as much labor and research to prove that mind is not substance as for Brother Francis to find the Orthodox God.

Our physical bodies are animated by a pervading life-giving organized form, improperly called the spiritual body, and this "spiritual body" in proportion as it is more refined, is more substantial than the matter of the physical part. The spiritual form is animated and intellectualized by a still superior and more refined form, thus onward infinitely.

Second question. "What is heat, and is it not the cause of all life and motion?"

Answer. Heat is one of the numberless forms of matter in existence, and subserves an important part in the animal and mental economy. As well might it be said that electricity or any of the distinct gaseous elements are "the cause of all life and motion."

Third question. "Is space a substance?"

The word space or void in the celestial philosophy of the "second spiritual dispensation," has no meaning. All space (?) is occupied by all forms of matter in existence.

Fourth question. "If man came from the lower animals, would that be any proof that he has a spirit or soul?"

Answer. No animated being can exist without an animating counterpart or soul.

Fifth question. "Is there any matter in the universe different from the matter of this earth?"

Answer. A grain of sand contains all forms and degrees of forms of matter in existence. This may appear absurd, but with a fair hearing I shall prove this to be a fact to those of good philosophic capacity, who seek the evidence.

In answering these questions, I have not thought of books or the teachings of men.

Mosherville, Mich., June 6th, 1871.

Take Notice.

BROTHER JONES—Dear Sir—I wish through the columns of your wide-spread Journal, to call the attention of those having in charge the interests of Children's Progressive Lyceums and Spiritual Association in the State of New York, to the published call for the 18th National Convention, to be held at Troy, New York, on September 12th, and the three following days.

According to the terms of that call, "Each active State organization of Spiritualists shall be entitled to one delegate for each fractional district of such organization, and of each local Society and Progressive Lyceum within such State. Each active local Society or Lyceum of any State, which has no general association, shall be entitled to one delegate for each fractional district."

It will be observed, this National Convention is to be composed of delegates elected by the State Associations, where is one; otherwise by the respective local organizations.

The New York Spiritualist Association is to hold its fourth annual session at Leno, Saturday and Sunday, September 2d and 3d, and in accordance with the above requirements, will at that time elect delegates as set forth in that call, and in order to do so understandingly and acceptably, all Associations and Lyceums in this State, are earnestly requested to report to I. I. Olin, Esq., Secretary, Rochester, N. Y., previous to September 1st, the whole number of members, with the names of members to be selected as such delegates.

It is very desirable that all sections of the Eastern States should be represented by delegates in the Eighth Convention, and to that end, we invite Spiritualists from all parts of the State to forward to A. O. Engle, Treasurer, Batavia, the membership fee of one dollar, that opportunity may be given to select members from various parts of the State.

For the information of many, it may be proper here to add, that this State Association was organized at Rochester, in 1867.—Warren Chase, President; that he was re-elected in 1868, at Batavia, at which time a meeting of the State was inaugurated, based upon a membership fee of one dollar; that this membership fee is placed almost exclusively to that purpose, and to this fund we invite contributions from all parts of the State.

J. W. BLAYNE, Frank N. Y. State Assn.

Byron, N. Y., June 14, 1871.

American Spiritualist please copy.

Grand Union Picnic.

The Children's Progressive Lyceum, of Cleveland, Ohio, extends to all sister lyceums a friendly greeting, and requests their assistance in a great project. It is our purpose to gather together as many of the lyceums in Ohio as possible, and spend a day in a social enjoyment that those who are engaged in this beautiful work may become better acquainted with each other, and so able to work more in union, and to devise means to further the great cause of enlightenment for the youth of our age, to emancipate them from the religious trammels of the past, that they may grow in physical strength and spiritual beauty, and become instrumental in the advancement of human progress.

For this great purpose we invite all the lyceums in the State of Ohio to join us in Grand Union Picnic about the last of August or first of September, as is most convenient for them. Suitable accommodations will be in readiness for them and such delegations from other States as may wish to be present, and if they will but assist us by their numbers and their talents, a demonstration will be made worthy the glorious cause represented. Several prominent speakers will be engaged.

We wish to make this the best demonstration of the kind ever made since Spiritualism dawned upon the world to redeem it from bigotry and superstition, to convince mortals of their immortality, and restore to the arms of sorrowing, despairing mourners their loved ones made better, purer by their change from this sin-tainted world to the spiritual one above.

Very respectfully we solicit replies from the various lyceums, stating their wishes in regard to the programme for the day, and we hope, assuring us of their presence, for without their hearty co-operation our plan will prove a failure.

We have none too much time to make the necessary preparations, and so request immediate answers, and will gladly furnish all information required.

Early in the morning we will meet the approbation of all lyceum lovers, we leave its success with them.

Address all communications to C. I. Thacher, Conductor of C. P. L., 136 Branch St., or Emma Allen, 247 St. Clair St., Cleveland, Ohio.

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The Religio-Philosophical Journal being an especial friend to all true mediums will heretofore publish a complete Directory giving the place of all professional mediums, so far as is known, and the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correct, rapidly.

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J. R. FRANKLIN, ASSOCIATE EDITOR.

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CHICAGO, JULY 8, 1871.

A SEARCH AFTER GOD.

NUMBER XLVI.

During this Search, in traversing the domains of nature, in examining those conditions of life with which a supernatural power is supposed to be connected, we have endeavored to render our position clear. True, we have offended some,—those whose ideas of God are founded on early education, or who have a nature so organized that they must pay homage to something, and who seriously believe that there exists a God, an Infinite Intelligence, that pervades every nook and corner of space. In treating this subject, we are compelled, of course, to deal in those facts and principles which we conceive to be true, and in so doing, we were under the necessity of attacking the pet theory of many. No doubt you think every branch of this subject has been discussed, and all the facts in existence brought to bear in elucidating it. Really, but one field in the Arcana of Nature has been explored, but one drop of water in the ocean of philosophy examined with a critical eye—vast fields are yet before us, but we only propose to investigate certain parts of the grand theme that has remained untouched, and then leave the subject to the consideration of a thoughtful world.

In the examination of the intricate points connected with our Search, we have endeavored to be concise, but in order that our position might be understood, we were necessarily compelled to be prolix sometimes, for a fact not clearly expressed, had better remain unmentioned.

Now, how shall we next consider this question,—in a mathematical point of view,—and how can we demonstrate by the rules thereof, that no Infinite God exists? In geometrical demonstrations, the mind is brought down to facts; and no one would have the audacity to dispute the truthfulness of the 47th proposition in *Euclid's* *Elements* because they could not comprehend the nature of the proof adduced. Then, to mathematics we will direct our attention,—but can we exactly reason as the geometer would, or as the algebraic scholar would be compelled to do, in solving some intricate problem. All subjects may be regarded as problems. True, figures may not be employed, angles, tangents, co-tangents, may not be brought into requisition, still they are problems, and can be solved as truly as any in the higher mathematics. In the solution of this subject, we desire to reason from a mathematical standpoint, and come to a conclusion that none can dispute, and in what direction shall we proceed?

1. An Infinite God fills all space.
2. An Infinite God possesses omniscience.
3. An Infinite God possesses all power.
4. A finite man possesses limited power.
5. A finite man possesses limited wisdom.
6. A finite man fills limited space.

If God possesses all power, and finite man limited power; if the former fills all space, and the latter only limited space, in what relation do they stand? Can the former be the originator of the latter? If so, from what source did he derive strength for man? If he used himself, then he would cease to be infinite. If he imparted to man his strength, the power thus imparted is either a part of God, or he ceases at that very moment to be all-powerful! God is all powerful, or he is not. If he is constantly using himself in the fabrication or construction of human beings, then the objects of his creation are Gods on a small scale. If he uses himself, the inference will arise, that God would result therefrom, for the part of himself incorporated with matter, must be the only portion that can progress in knowledge, and how would that progress be God progressing? God lying in the cradle enveloped in matter, and playing with toys? Now, if God is manifested in man, what relation to him does he stand?—Why,

the God part is the motive power! It is the supervising intelligence! Now, let me ask the scientists of the country to explain to me how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection? Is it not impossible to give God additional strength? Why? Because it is claimed that he possesses all power already! But man progresses, and if the God-part progresses also, it could not have been perfect when first imparted to man. But God from the very nature of things can not be manifested in man. If he is, which part is God? You can not divide the conscious element of man. Can you divide the conscious element of God? If God exists, he is complete within himself. If he is manifested in man, he is not complete within himself. Again, what object could God have in manifesting himself in each one?—being perfect, why should he originate that which is imperfect? Waste and recuperation is not a characteristic of God. If he imparts anything to man, is not that waste so far as he is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting himself in each one, he is constantly changing! If he uses himself in the formation of any thing, there would be a uniformity of action; on the contrary, in all things there is diversity of action. We have taken up this question and critically examined it, for there are many who believe that God is manifested in all things; and we desired to convince them of the utter absurdity of such a position.

THE ORTHODOX OPINION.

1. An Infinite God fills all space.
2. Possesses infinite wisdom,
3. Can conceive,
4. Can execute his purposes,
5. Is all-powerful.

A PHILOSOPHER'S DOUBT.

Don't know positively that he can do anything, or that he exists, and the first five propositions are not sustained by the five senses.

A TRUE STATEMENT.

1. Man occupies only limited space,
2. Possesses only finite wisdom,
3. Can conceive,
4. Can execute certain purposes,
5. Possesses limited power.

NO DOUBT.

Know positively that he can do some things, and that he exists, and the first five propositions are sustained by the five senses.

1st PROPOSITION.

God, whose existence can not be established by the five senses, and whose operations only rest on supposition, is supposed to have eternally existed.

1st CONCLUSION.

Man's existence is fully established by the five senses. His operations do not rest on supposition. Can we not then more reasonably ascribe to him an eternity of existence than the former?

2nd PROPOSITION.

But God is manifested in man, and in the operations of matter—an assumption that can not be proved.

2nd CONCLUSION.

God, as you claim, is an Infinite Spirit, and always existed, and is manifested in man. Would it not be more reasonable to suppose that the spirit-form of each individualized intelligence always existed, and that this spirit-form is manifested in matter,—man.

3rd PROPOSITION.

But God is the moving impulse of matter,—the Soul of the Universe. This is, however, all speculation.

3rd CONCLUSION.

Man is known to control certain portions of matter. He can release its activities, use them to move the ponderous wheel, to send messages to his friends. He possesses a living soul. Is it not more reasonable to suppose that all things are under the control of real, tangible, living entities whom we know exist, than a God that the five senses have failed to recognize.

4th PROPOSITION.

God is supposed to possess all power, and control the action of matter in the formation of worlds.

4th CONCLUSION.

Man is known to possess limited power, and to control certain activities of matter, and it would be more reasonable to ascribe to him the creation of worlds than the former.

5th PROPOSITION.

It is said that God answers prayer. This statement has no foundation.

5th CONCLUSION.

Spirits residing in the higher spheres have been known to answer prayers, and to respond to the wants of the mortals of earth. Why not then ascribe to them what you do to God?

6th PROPOSITION.

All that exists in regard to God is founded on speculation,—not only in regard to his existence but his operations.

6th CONCLUSION.

Many things that exist in reference to man are founded on actual knowledge. Is it not better to have actual knowledge to reason from than speculation?

7th PROPOSITION.

It is supposed that God eternally existed.

7th CONCLUSION.

Man's existence is a tangible reality, and would it not be more consistent with reason and philosophy to ascribe to him an eternity of duration in the past, than that being whose existence rests only on supposition?

8th PROPOSITION.

God is said to be a spirit, present in every

part of the universe—infinite. This is merely an opinion, without any foundation to rest upon.

8th CONCLUSION.

Spirits do exist, present in certain localities of the universe, and why not ascribe a controlling influence to them instead of a God whose existence is merely an opinion?

9th PROPOSITION.

It is said that God made this earth,—that through his instrumentality worlds and systems of worlds are created. All guess-work.

9th CONCLUSION.

You could convince an ignorant negro that God made Crosby's Opera House, Chicago; but when his ignorance vanished, he would find him his builder. God vanishes in connection with any work the moment you understand it. As the negro found man the architect of Crosby's Opera House, so you will find individualized intelligences the architects of this earth, when you have progressed sufficiently.

10th PROPOSITION.

The idea is universal that there exists a God as the architect of the universe, and that he is eternal, having always existed in the past. This, however, has no tangible evidence.

10th CONCLUSION.

The idea is universal that man lives hereafter. This is an actual fact. Would it not be more reasonable to ascribe all things to that which we know can act, than that which only exists in the imagination?

11th PROPOSITION.

God eternally existed,—that is, has always existed in the past,—exists in the present, and will always exist in the future. This is all conjecture.

11th CONCLUSION.

Man exists in the present, will always exist in the future. This is an acknowledged fact. Would it not be more reasonable to conclude that he has had an eternity of existence in the past than the God of whom we know nothing?

We leave the above eleven propositions and conclusions to the consideration of the thoughtful mind, and below give the views of Rev. Dr. Hedge, author of "Reason and Religion," on Pantheism. Some ideas therein contained the student should be familiar with.

Pantheism is a name of bad repute in theology, where it passes for something akin to atheism, and a good deal more dangerous. The doctrine is of ancient origin, and many noble souls have held it boldly.

In 1720, the English Deist, Toland, in a defense of Pantheism, expressed his faith in a "God, the creative and ruling power of the universe, distinguished by reason alone from the material world."

If this statement of Pantheism be accepted, we have in it a theory discriminated from Theism proper by the immensity in nature of the Supreme Power but not less widely separated by the doctrine of an eternal God as a power to which the title of God is applied. Toland, so far as we know, was the first to assume the name of Pantheist, but he was by no means the first who held the Pantheistic faith. Nor does his definition embrace all the varieties of views which, with equal propriety, be designated as Pantheism.

The Pantheist Schelling declared that the Pantheists, so far from maintaining, as has been asserted, that the sum of sensible objects is God, content that the very reason of their being objects of sense is their privation of Deity. Giordano Bruno, unquestionably a Pantheist, distinctly acknowledges God as the author of Nature, which, he maintains, must have had a beginning and a cause. He calls Nature the mirror in which God is imaged.

Scotus Erigena, that wonderful intellect which lighted the ninth century, is commonly regarded as a Pantheist; but he constantly and earnestly colored the distinction between created and uncreated.

Even Spinoza emphasizes causality in God, and distinguishes between the infinite and the finite. Pantheism is theistic, not atheistic in its conception of cause and effect. It puts the universe as secondary, as effect,—and God as primary, as cause. It confesses a God supreme, but not super-mundane. And here comes in one principal point of difference between Theism and Pantheism.

The popular Theism supposes a God existing outside of the universe which he has made—A Creator who once in time called a universe into being, and has been ever since a spectator and director of its on-going, having no substantial connection with it, but only a providential and governmental one.

The God of Pantheism is immanent, inter-fused, all-penetrating, the ground of all dependence, the life of all life. It is true that the view of many ardent Theists coincides with this Pantheistic conception of Deity. But this is only one stage. That which really and fundamentally distinguishes Pantheism, as represented by Spinoza, from Theism, as usually understood, is not the doctrine of the *one substance*, but the doctrine of the *one self* against the denial of the *other self*. Therefore it appears that God, as well in the spiritual as in the phenomenal world.

Spinoza not only denies freedom of will to man, but denies to man substantial existence. He considers the human mind to be part of the infinite intellect of God; so that when we say the human mind perceives this or that, we say nothing else but that God,—not in his infinity, but as explained by the nature of the human mind, or as constituting the essence of the human mind,—perceives this or that. In other words, there is no such entity as the human mind or soul; what we call such is but a thought of God. We accordingly find it a marked distinction between Theism and Pantheism, that the latter does not at all recognize that attribute of Deity which Theism expresses by the term *Lord*. The God of Pantheism is in no sense *Lord*, for he has no intelligent subjects,—the mind or soul of man being only one of his own thoughts. But, to the Theist, God is *Lord*. Therefore it appears that, however the Theistic and Pantheistic conceptions of God in nature might be harmonized, their conceptions of man and his relations to God must remain wide sunder. The one sees in man a moral agent, the other, an irresponsible expression of divinity.

Spinoza is the typical exponent of Pantheism. His system, given to the world 300 years ago, remains to this day the most thorough and complete of all Pantheistic statements. His influence upon thought has been truly immense. To him Goethe owed more than to any other mind, and acknowledged his obligations with enthusiastic gratitude. Schleiermacher, in his *Discourses on Religion*, bids us sacrifice reverently to the names of the best of men, Spinoza, who was full of religion

and of the Holy Ghost, Spinoza's ontology suppresses a single and whole substance, comprising all that is, and of which all phenomena, and all finite existences are modes and affections. Therefore he is said to have turned the evil out of the world. There is no room for his *Sacred Majesty* in a universe which is all an expression of God. He says that in the nature of things nothing is contingent, but all things are determined from the necessity of the divine nature to a certain mode of existence and operation. You perceive this takes away all idea of the freeness of man, and, theoretically, all human responsibility. "Experience as well as reason teaches," he affirms, "that men believe they are free only because they are conscious of their actions and ignorant of the causes by which they are determined."

The great weakness of Pantheism as expressed by Spinoza, consists in the relaxation of the moral sense consequent on referring all action, good or bad, to God, as the one immediate and direct cause of all. Its great strength is the quickened sense it gives us of the all-pervading and immediate presence of God. It has changed the divine omnipresence from a cold and unmeaning dogma to a fact of consciousness. It has given to Nature a new soul. Wordsworth is the truest exponent of this sentiment among the English poets. In all Greek literature there is nothing which embodies it. Greeks and Romans painted no landscapes like ours, suggestive of mystery within and beyond. The soul of Nature is interpreted by Pantheism.

But Pantheism and Theism are not of necessity contradictory terms. They should be complementary. Theism gives us the Holy Person, the personal care, the moral law. Pantheism gives us the diffused presence, the all-pervading life, the divine nearness in the outspread landscape. To Pantheism belongs the world of nature; to Theism the world of spirits.

The Hollow Globe.

"The Hollow Globe; or The World's Agitation and Renovation," is the title of a badly-written mass of balderdash. H. Snow, 819 Kearney street, has it.

This little notice taken from the *San Francisco Bulletin* of June 2nd, seems to demand more than a passing notice. Its significance appears to be more of a general than of a personal character. It aims a blow not only at the authors of this work, which had not been examined sufficiently to spell the title correctly, but at all the rank and file who have dared to acknowledge the Spiritualistic idea. Every man or woman who has had sufficient independence of mind to admit that any portion of their thoughts upon any subject, were given them by spirit inspiration, will come under the ban of this renowned book reviewer, who is doubtless no better qualified to sit in judgment upon the real merits of this work, than the priestly council who condemned Galileo were to comprehend his scientific demonstrations.

All ages of the world have furnished this kind of *dead and rotten fish*, that float down the current of public opinion. If such a man had published the official organ of the Jewish Sanhedrin, it would have overflowed with vile slanders concerning the innocent Nazarene, and such an one would have been active in raising the money and in holding all the necessary conferences with his betrayers. He would have ran and gathered the thorns for his brow, and poured out his loathsome saliva upon his person, and procured the hammer and spikes to have fastened the hands and feet of this man to the cross, whose only offense has been the utterance of some new ideas.

Any of the vile rabble who cried out "Crucify him! release Barabbas," could just as easily say "Spiritualistic balderdash." It would require no more intelligence or research to say the one than the other. They never pretended to examine into the truth or falsity of the teachings of the man they helped to slay; they never said a word concerning that matter—they had no time to bother their heads with that kind of "balderdash." Moses was their man every time—they wanted no other. Their cry was, "Hear ye for Moses—down with Jesus—away with him!"

There have always been this kind of human vultures, who scent their natural food from a great distance, and gorge themselves upon the dead carcasses of a bygone age, and of course when they open their mouths, they emit a noxious effluvia. They have so long feasted upon stale intellectual meat, that has first been masticated by some other organs, that they know not the taste of that fresh, inspirational nutriment that comes direct from the great fountain of universal intelligence.

In order that there should be no blank pages in the history of men, and that human life might exhibit itself in all its different phases, there had to be individuals who would gather kindling wood, to light the fires that burned the martyrs; and those who held the torches by which the various cruel tortures were inflicted in the dark cells of the Inquisition. No doubt our astute critic would have been admirably qualified to have filled such an honorable position, and would have gladly attended to any such duties had he been there at the proper time.

It was not expected that "The Hollow Globe" would escape the slime usually designated by persons of this character, and we are agreeably surprised by the general tone of candor with which this novel work, coming from such a source, has been noticed thus far by the secular press.

The book is before the world, and it must stand or fall upon its own intrinsic merits. It has dared to attack, and has vigorously maintained its arguments against theories which seem to be well established, and which are endorsed by the most eminent scientific men of the present day, and yet no one seems to venture a reply.

We can safely say that the central idea presented in this work, is far better sustained than many of those which have unlimited success, and which have been demonstrated as truth. Ideas must first be presented by some one before they can be acted upon. The authors of this book have had the courage to confess the real source of their ideas, being fully conscious that their value can not be depreciated by this fact, notwithstanding all the prejudices that exist against any such mode of communication.

"Could Not Rule Me nor Use Me."

W. F. Jamieson, in the *Orucible* makes the above charge against the JOURNAL. We pity him. Not knowing of any use we could put him to (we have none but reliable and truthful employees about our office), and not wishing to control him (we have better use for our time, and beg pardon of our readers for using our columns to even refer to him), we have never passed a word directly or indirectly, orally or in writing, nor in any other manner, since we resumed the publication of the JOURNAL, in regard to "ruling" or "controlling" him, nor upon any subject whatever.

It is his habitual practice to denounce the JOURNAL through the numerous newspapers that he has been and is the Northwestern and Corresponding editor of, as well as at all public and private gatherings.

His papers are so short-lived, and have so few readers, that his vindictive attacks do us but little good. But as small favors are thankfully received, and larger ones in proportion, we only beg of him to never say any good of the JOURNAL, and we will be satisfied.

In conclusion, we will refer him to "My Uncle Toby's" parting words to the fly that had so brisily buzzed around him.

Spirit Artist—Oil Paintings.

Those who have dearly beloved friends in spirit-life (no matter if they passed away in infancy), whose likenesses they would like to have as they look now, will do well to write to J. B. Fayette, Spirit Artist, Oswego, New York, giving him the name, age at the time of passing to spirit-life, and length of time since.

Bro. Fayette is a good artist. His work is executed in oil colors, and of the ordinary size of bust paintings.

His terms are ten dollars, which should be remitted with the order. He is an honest man, and if the spirit does not appear sufficiently distinct for him to paint the likeness, he will refund the money.

We have one of our spirit daughter, Lavinia, now over twenty-one years of age, who remained upon this plane of life only nine weeks, which we value very highly.

Our friends who desire to see her likeness, as well as many other valuable spirit paintings, will do well to call at the reception rooms of the RELIGIO-PHILOSOPHICAL JOURNAL, where they will always be welcome.

Mrs. Laura Cuppy Smith.

This lady has delivered several lectures before the First Society of Spiritualists in this city, and has awakened new interest in their ranks. She is a person of great gifts and highly inspired lecturer, and is capable of holding the attention of any audience. On last Sabbath evening, for the first time, no admittance fee was charged; we hope this arrangement will be continued. There are in this city hundreds of Spiritualists, who, if called upon, would contribute freely to aid in defraying the necessary expenses for hall and lecture, and by this means be instrumental in disseminating the truths of our philosophy. Under the ministrations of Mrs. Smith, if no admittance fee is charged at the door, the hall would be crowded. Shall Chicago remain behind Boston in the grand march of progress? The *Summer of Light* says:

We are gratified in being able to state that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can share the pleasure of subscribing. By calling on Mr. Jones at the office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Seats will also be furnished by a gentleman, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should have their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

Widows' and Orphans' Fund.

Bro. A. Beecher, of Santa Cruz, California, donates twenty-five cents to the above-named fund—this will pay some poor woman's or orphan child's subscription to the JOURNAL for four weeks. Who will do more, or as much? Every little helps to feed the hungry soul.

John M. Gilbert.

What is your post-office? You say you have written us before; probably then, as now, you neglected to give any post-office or State.

Waukegan, Ill.

Danmont C. Dake, M. D., can be consulted at the Waukegan House, for a few weeks, on and after Thursday, July 6th.

What an Old Railroad Says.

"AN OPINION AS AN OPINION."
I advise you to take the Erie Railway; I always take it, going East or West, when my business permits, because I feel safer on that road than on any other, because it is better managed, and in better condition than any of the Western roads. When I get on that road, I can sleep in sound, because I know that the road-bed is in good order, and everything is done that can be to keep it so. I have been a railroad man over fifteen years, and have crawled up from Engineer to Master of Transportation on one of the principal roads of the country, and have traveled fifteen to twenty thousand miles within a year, on roads in the West, and I consider the Erie the best managed of any of them, and in a better condition to-day than any Western road. Some railroad men consider the Erie management a little extravagant because they have the best of everything, the best road-bed, the best locomotives, the best cars, the best engineers and conductors, but that suits the traveling public."

Pay Up.

We are in contact with those who are a long while in arrears. Pay for your newspaper, if you never pay any other debt. You do not want to be so negligent. We need our honest dues, and expect them to be promptly remitted.

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It is the policy of the Journal to publish without the first payment in advance.

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the God part is the motive power! It is the supervising intelligence! Now, let me ask the scientists of the country to explain to me how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection? Is it not impossible to give God additional strength? Why? Because it is claimed that he possesses all power already! But man progresses, and if the God-part progresses also, it could not have been perfect when first imparted to man. But God from the very nature of things can not be manifested in man. If he is, which part is God? You can not divide the conscious element of man. Can you divide the conscious element of God? If God exists, he is complete within himself. If he is manifested in man, he is not complete within himself. Again, what object could God have in manifesting himself in each one—being perfect, why should he originate that which is imperfect? Waste and recuperation is not a characteristic of God. If he imparts anything to man, is not that waste so far as he is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting himself in each one, he is constantly changing! If he uses himself in the formation of any thing, there would be a uniformity of action; on the contrary, in all things there is diversity of action. We have taken up this question and critically examined it, for there are many who believe that God is manifested in all things; and we desired to convince them of the utter absurdity of such a position.

- THE ORTHODOX OPINION.
1. An Infinite God fills all space.
 2. Possesses infinite wisdom.
 3. Can conceive.
 4. Can execute his purposes.
 5. Is all-powerful.

A PHILOSOPHER'S DOUBT.

Don't know positively that he can do anything, or that he exists, and the first five propositions are not sustained by the five senses.

- A TRUE STATEMENT.
1. Man occupies only limited space.
 2. Possesses only finite wisdom.
 3. Can conceive.
 4. Can execute certain purposes.
 5. Possesses limited power.

NO DOUBT.

Know positively that he can do some things, and that he exists, and the first five propositions are sustained by the five senses.

1st PROPOSITION.

God, whose existence can not be established by the five senses, and whose operations only rest on supposition, is supposed to have eternally existed.

1st CONCLUSION.

Man's existence is fully established by the five senses. His operations do not rest on supposition. Can we not then more reasonably ascribe to him an eternity of existence than the former?

2nd PROPOSITION.

But God is manifested in man, and in the operations of matter—an assumption that can not be proved.

2nd CONCLUSION.

God, as you claim, is an Infinite Spirit, and always existed, and is manifested in man. Would it not be more reasonable to suppose that the spirit-germ of each individualized intelligence always existed, and that this spirit-germ is manifested in matter—man.

3rd PROPOSITION.

But God is the moving impulse of matter—the Soul of the Universe. This is, however, all speculation.

3rd CONCLUSION.

Man is known to control certain portions of matter. He can release his activities, use them to move the ponderous wheel, to send messages to his friends. He possesses a living soul. Is it not more reasonable to suppose that all things are under the control of real, tangible, living entities whom we know exist, than a God that the five senses have failed to recognize.

4th PROPOSITION.

God is supposed to possess all power, and control the action of matter in the formation of worlds.

4th CONCLUSION.

Man is known to possess limited power, and to control certain activities of matter, and it would be more reasonable to ascribe to him the creation of worlds than the former.

5th PROPOSITION.

It is said that God answers prayer. This statement has no foundation.

5th CONCLUSION.

Spirits residing in the higher spheres have been known to answer prayers, and to respond to the wants of the mortals of earth. Why not then ascribe to them what you do to God?

6th PROPOSITION.

All that exists in regard to God is founded on speculation, not only in regard to his existence but his operations.

6th CONCLUSION.

Many things that exist in reference to man are founded on actual knowledge. Is it not better to have actual knowledge to reason from than speculation?

7th PROPOSITION.

It is supposed that God eternally existed.

7th CONCLUSION.

Man's existence is a tangible reality, and would it not be more consistent with reason and philosophy to ascribe to him an eternity of duration in the past, than that being whose existence rests only on supposition?

8th PROPOSITION.

God is said to be a spirit, present in every

part of the universe—infinite. This is merely an opinion, without any foundation to rest upon.

8th CONCLUSION.

Spirits do exist, present in certain localities of the universe, and why not ascribe a controlling influence to them instead of a God whose existence is merely an opinion?

9th PROPOSITION.

It is said that God made this earth, that through his instrumentality worlds and systems of worlds are created. All guess-work.

9th CONCLUSION.

You could convince an ignorant negro that God made Crosby's Opera House, Chicago; but when his ignorance vanished, he would find man its builder. God vanishes in connection with any work the moment you understand it. As the negro found man the architect of Crosby's Opera House, so you will find individualized intelligence the architects of this earth, when you have progressed sufficiently.

10th PROPOSITION.

The idea is universal that there exists a God as the architect of the universe, and that he is eternal, having always existed in the past. This, however, has no tangible evidence.

10th CONCLUSION.

The idea is universal that man lives hereafter. This is an actual fact. Would it not be more reasonable to ascribe all things to that which we know can act, than that which only exists in the imagination?

11th PROPOSITION.

God eternally existed—that is, has always existed in the past—exists in the present, and will always exist in the future. This is all conjecture.

11th CONCLUSION.

Man exists in the present, will always exist in the future. This is an acknowledged fact. Would it not be more reasonable to conclude that he has had an eternity of existence in the past than the God of whom we know nothing?

We leave the above eleven propositions and conclusions to the consideration of the thoughtful mind, and below give the views of Rev. Dr. Hedge, author of "Reason and Religion," on Pantheism. Some ideas therein contained the student should be familiar with.

Pantheism is a name of bad repute in theology, where it passes for something akin to Paganism, and a good deal more dangerous. The doctrine is of ancient origin, and many noble souls have held it boldly.

In 1720, the English Deist, Toland, in a defense of Pantheism, expressed his faith in a God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself.

If this statement of Pantheism be accepted, we have in it a theory discriminated from Theism proper by the immensity in nature of the Spirit-Power but not separated from it. Power by the acknowledgment of a power, so far as we know, was the first to assume the name of Pantheism, but he was by no means the first who held the Pantheistic faith. Nor did his definition embrace all the varieties of views which, with equal propriety, be designated as Pantheism.

The Pantheist Schelling declared that the Pantheist, so far from maintaining, as has been asserted, that the sum of sensible objects is God, content that the very reason of their being objects of sense is their privation of Deity.

Giordano Bruno, unquestionably a Pantheist, distinctly acknowledged God as the author of Nature, which, he maintained, must have had a beginning and a cause. He calls Nature the mirror in which God is imaged.

Scotus Erigena, that wonderful intellect which lighted the ninth century, is commonly regarded as a Pantheist; but he constantly and earnestly asserted the distinction between created and uncreated.

Even Spinoza emphasizes causality in God, and distinguishes between the infinite and the finite.

Pantheism is theistic, not atheistic in its conception of cause and effect. It puts the universe as secondary, as effect—and God as primary, as cause. It confesses a God supra-mundane but not super-mundane. And here comes in one principal point of difference between Theism and Pantheism.

The popular Theism supposes a God existing outside of the universe which he has made—a Creator who once in time called a universe into being, and has been ever since a spectator and director of its on-goings, having no substantial connection with it but only a providential and governmental one.

The God of Pantheism is immanent, inter-fused, all-penetrating, the ground of all dependence, the life of all life. It is true that the view of nature which this Pantheistic conception of God presents is a very different one from that of Theism. But this is only one stage. That which really and fundamentally distinguishes Pantheism, as represented by Spinoza, from Theism, as usually understood, is not the doctrine of the one substance, but the doctrine of the one deity. The God of Pantheism is not the God of Theism. But this is only one stage. That which really and fundamentally distinguishes Pantheism, as represented by Spinoza, from Theism, as usually understood, is not the doctrine of the one substance, but the doctrine of the one deity. The God of Pantheism is not the God of Theism. But this is only one stage. 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Wonderful Manifestations.

Yours truly,
DANIEL WHITE
June 30th 1871

Du Quoin, Ill., June 30th, 1871.

The following was reported as their own version of the matter:

down to witness the scene. On the way I was asked, what I thought of witches; if I believed in them, or not. I answered, that I did not believe in them; that I thought it was the witch of Endor, etc. To which I replied, I don't think of witches; I don't believe in witches; don't think they were made at all; don't know anything about the witch of Endor—have not found her name in the Bible; she was a dead woman, and she is dead, etc., and thus rode bravely on till we came, just at twilight, in sight of the house, and there they were, right on top of the house, standing, side by side, singing, waving their arms, and making such a sound. I never had, I aver; I never had any such thing, and I will believe in witches, and I was determined to be courageous; but at their beautiful voices rolled out from the homestead on the still twilight, plaintive, mournful, sweet, their arms waving, bodies swaying, and their sad, sad, soulful voices, their light dresses, like clouds, glowing, any unearthly apparition than human beings—have after wave of chill came up my back, and I felt light almost as air. Whilst I did not believe in witches, I saw and the only reason I placed on my knees, and said, "O God, if such things could be, surely would be there, and then, right then. We hitched our horse, and I told mine not to let the witches ride him, as

However this may be, there is something very strange about it. They do swallow the pins and flies, I saw it with my own eyes, and saw them vomit them up. They are crazy at night, and sensible in the day. Yesterday they sang and played for us, and tried to entertain us, but, oh! how sad! Some of your physicians ought in the interest of humanity and the science of their profession, come out and witness these cases.

Fitts Hill, Ill., June 23, 1871.

Charles H. Read.

The Spirituallists tell wonderful stories. Some of their tales make the legends of Charlemagne and the exploits of Merlin seem tame and tame. The last Spirituallist story that has come to me from a perfectly reliable source of course, relates to the extraordinary performances of the spirits through the mediumship of one Mr. Read, whose hands were tied and sealed together, and whose arms were tightly bound with ropes, and who, in a twinkling, in a way that showed it must have been taken to pieces, and put together again by spiritual agency. Heavy rings of solid iron were put on his arms, and were taken off and put on again in a manner which showed that the rings had been made of solid iron, and joined together again as before. Read confounded the Harvard College Professors, which is not particularly wonderful; if we mistake not quite a number of mediums have done that; is not, then, the fact that he confounded so often that he was called a medium, a wonder, any first-class medium should think it worth the while to go through that metamor-

**From the Harrisburgh, Pa., Telegraph
to an Undeveloped Spirit.**

The picture referred to has been examined by honest, experienced artists, who make no pretense to *high-toned* Christianity, and all have pronounced them the best and most extraordinary productions of art they ever saw, when taken into consideration they were drawn and colored in the space of fifteen minutes, without mortal hands, and that in a closed dark room. Other drawings, he says, they examined in turn, in all of which they detected, with ease, the ignorant touches of human defilement—everything about them *assured of corrupt flesh*, and the *work of a housewife*—and he is sure they are *not* the work of *ultra-true* and *dumsey* *eternity* *hand*, made by a mind low-bred and shallow, but *knowing enough to induce its miserable deception*.

his two sons were requested by a friend from Illinois to send him their affidavit in reference to their spirit pictures. They went before May- or Verbeke, in my presence, and upon their solemn oath declared that the drawings exhibited in his rooms, and the picture presented to Mr. E. V. Wilson were not drawn, sketched or colored by mortal hands, and that no living being either furnished pencil or colors for them, and

A wealthy gentleman, a citizen resident (who by the by is no Spiritualist), after reading that base, cowardly article, remarked: "I know Mr. Potterwell and I w^old sooner take their word than the writer of that article's oath." I have heard other gentlemen say so.

I am at a loss to know what ever could have prompted him, unless he thought it would gain him popularity amongst the opponents of Spiritualism, or give a death blow to Spiritualism in this city. If the latter was his object, I am happy to inform him that in this he has signally failed. Our circles since have been more numerous, attended by intelligent ladies and gentlemen, our meetings increasingly interesting, and the tests given proved satisfactory and con-

All we ask is an honest investigation and examination of those spirit drawings. Our meetings are free for all honest investigators. Mr. Potts is pleased to see gentlemen and ladies come and see these pictures, and takes pleasure in giving all the information he can.

When the "Undeveloped Spirit" article was read to him by a gentleman what think you was his reply. He said, "Oh, well, we must expect

If I can to the hearts of children, the aged and learned will understand what I say. The sons of Mr. Pottam and myself may lack knowledge of mysticism, but we have a mingling of the physical and singular, evolving to aid him and his high-toned friend. If they have been fortunate in receiving a more liberal education than we, what has that to do with Spiritualism? Much learning makes some men and some things more difficult to understand. I believe in the power of spirits to return. I don't only believe it, but I know my departed spirit friends and relatives under proper conditions can return and identify themselves. I have seen, heard and talked with them. I have presented many witnesses. I know what I say. We are all the while receiving valuable and irrefutable tests, some of which I purpose publishing an account of soon. If you, Mr. Editor, will consent to publish the account of spirit manifestations in the Memphis Avalanche, the Pittsburgh, Boston and Chicago papers, the demand for your paper would increase, and would be very interesting to your readers. I will take 50 copies. Yours, respectfully, in the cause of the
W. MARK.

Testimonial

Salda then described in an error-free passage the mine, the place where the miners had been taken from a mine, last winter, and the road. From it she described the country, the location, and a building close by—a school house, and stated that water was trickling upon the ore, which I had forgotten until reminded by her; also describing one of the miners even to his clothing and manners. Salda there were three men in the mine, the general rule being only two. She also described the locality of a mine that had not been explored, but is talked of by the miners. From this it may be seen that her description of its original locality than I could; bringing to my recollection a severe pain and some disease I was troubled with at the

The maidens gave all the leading events of my past life up to the present,—even the events of my journey from Wisconsin to New Boston. Then they said to me, "Write after one of our sisters." She did not even read the name but taking it in her hands, closing her eyes, she described the writer of the letter,—even to the dress she wore when I saw her last. From a scrap of writing, she described the contour, manners and disposition of an acquaintance; and I was so much surprised that I could not explain how she told these things, as we were perfect strangers to each other, up to the time of my visit, and no one had told her to my perfect knowledge and satisfaction.

Plattville, Wis. GEORGE MCNAIGH.
Belvidere Seminary.

This is a week of countenances and accolades as we are reaching us from all the great educational institutions of the country. This beautiful main square city on the Delaware, is by no means out of fashion. On an eminence commanding a view of vast extent and variegated beauty, overlooking the town as well as the country round about, stands BELVIDERE SEMINARY, an institution gradually but surely growing in public favor, which is evidenced by pupils finding their

In this Institution diplomas are conferred for any department in which the pupil is far enough advanced to be able to graduate, and a portion graduated in the departments of science, literature, some in gymnastics and some as teachers, and the diplomas were distributed accordingly.

Among the most important interesting features of the exposition is the gymnastic department, so essential to physical health and development, and to which this Institution pays much care and attention, believing that a sound mind can only be sustained in its vigor by a sound body. This part of the entertainment was exceedingly interesting.—*Williamsport, Pa., Gazette and Bulletin.*

Somnambulism and Dreams.

BROTHERS, LOOKS—That it is possible for two somnambulists, lying at any angle; or at any distance apart to dream the same dream, there can be no doubt, especially if their connections, acquaintances and associates have been the same; and as I have been asked to explain the nature of the principle of the "same dream," I will state that the "same dreamers" are clear-minded in all their faculties, whether they are in a natural or an artificial somnambulic state, either may read the mind of the other, at any angle or at any distance, independent of any outside influence or conductor, and the phenomena simply reciprocal mind reading, whether the persons are conscious of having done so or not.

8, too, the faculties of susceptible persons, whether strictly somnambulists or not, can reach out—even when they are otherwise apparently asleep—over the mind of persons at any distance, in dependent of any outside influence, or their own consciousness.

It is simply a power, inherent in and natural to all persons—especially when their faculties are in a somnambulist condition, and as matter, darkness and space offer no obstruction to the exercise of their faculties, it is impossible to tell what mind can not effect when in this condition. It is not a faculty, if it is a faculty, what condition could have neither acumen or intelligence, it is impossible that it could be the means of communication, and as all things are present to somnambulists, as well as to spirits, there can be no communication of any kind between a person in a somnambulist condition and a person of a different kind to convey the mind, which has all the necessary powers within itself—viz., perception or clear-mindedness which reaches out, and like the natural eye, observes its surroundings, but which does so independent of material obstructions.

WM. B. FAHNESTOCK.

Can Spirits Cure Diseases?

BROTHER JONES:—I answer, yes! There can be no doubt of it; but they, like men, must have conditions, or they can not effect anything. If this be so, the question naturally arises, What are the conditions necessary which enable them to do so?

The facts connected with this subject and the necessary explanations, have often been made in previous articles, but still there seems to be a difficulty in some persons to comprehend the simple fact, that the somnambalic condition is necessary, or it will be impossible for them to do anything, and the idea that spirits or any other beings can act on the human mind without this condition—or if it is a natural condition to all, and only requires an abstraction of the mind from the body to effect it in the first place, and when it has once been induced, and the proper instructions given when the person is in the condition, it can, ever after, be effected even in an instant, by the will of the subject, independent of any

When persons are in this condition, spirits can impress their mind so as to effect cures, and thus impressing the mind is equal to man's telling them to resolve that the disease shall cease to annoy them when they rouse out of the condition.

Impressing the mind, therefore, is the only way that spirits can effect cures, and it does not matter whether the impression of being well is brought about by man or angels, so that the mind of the patient is favorably impressed or resolved.

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have the same effect on

—A libel suit has been commenced against the *Christian Union* by Mrs. Victoria O. Woodhall, who claims that she has suffered \$250,000 damages by reason of allusions to her in Mrs. Stowe's story published in the *Union*.

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ASSOCIATE EDITOR

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CHICAGO, JULY 15, 1871.

A SEARCH AFTER GOD.

NUMBER XLVII.

Our task before us, to continue our Search for God. Where next? What regions of science, philosophy, or metaphysics now demands our attention? We will see. Really the course traversed, the fields explored, have been as new to us as to the readers of the JOURNAL. We are merely transcribing the thoughts to paper as they are impressed upon our mind, and really we claim no credit therefor, only so far as we possess a brain admirably adapted for this work which has been inaugurated and pursued with so much perseverance. The ideas advanced have been entirely new to us, and seemed so much at variance with our own preconceived opinions, that at times we allowed our brain to be used quite reluctantly. So lucid were the demonstrations, and so startling the assertions made, that sometimes we felt alarmed, but as we proceeded, we gradually became infinitely interested in the course traversed, for we felt that a theory that did not narrow the field or mission of man, but beautifully enlarged the same, would be instrumental in doing great good, and could not possibly injure any one. Thus encouraged, we have from week to week, for nearly a year, submitted ourselves to be used as the instrument of one who has long been in spirit-life, and who was a distinguished barrister at law, living during the reign of Queen Elizabeth. He was an Irishman, on earth a Roman Catholic, and deeply imbued with the philosophy and belief of that church. Being, however, of a progressive turn of mind, with remarkably clear perceptions, nervous temperament, and an endowed with large, causal, ideal, and with a man of wonderful energy and perseverance, he did not long remain in theological bondage, but burst those chains and commenced investigations in the arena of nature, resolving, if possible to solve the great question, "Is there a God?" We have seen him and conversed with him.

At first his efforts were but little rewarded. Confined to the lower sphere when he first made his advent into spirit-life, he could learn but little in regard to the grand question that so interested his mind. He carefully studied ancient authors, delved deep into the recesses of nature, traveled to remote countries, conversed with the ancient Brahmins, Chinese, Chaldeans, in fact, he left no stone unturned whereby he could glean a particle of information in regard to this question. Those who believed in the existence of an Infinite God could give no intelligent explanation of the reasons on which their belief was based, and all his efforts in that direction met with no success.

After he had read all the books at his command on this subject, both in spirit-life and on earth, he still was unsatisfied—the problem still remained unsolved. As he continued his researches among the traditional lore of ancient times, carefully examined the mysteries of history, and found nothing therein on which he could predicate a belief, his wish to solve the question seemed to increase, and he now directed his attention to another quarter. He wished the operations of nature; saw the unconscious elements proceeding with a glorious work, and there seemed to be connected therewith a design. He saw the atmosphere, wind, gravity, water, and the rays of the sun, which could not see, hear, think or feel, uniting their energies, and forming therefrom a perfect sphere—the halloons, and he straightway inferred that the elements being finite, there must be connected therewith a God, that he could not see him.

Ardent in the pursuit of the investigation of his subject, he realized none of his efforts, but ascending higher in the scale of existence, he found that a circle of spirits were superintending the operations of the elements, so far as the earth was concerned.

This discovery astonished and perplexed him, for he had come to the conclusion that the elements were automatic in action, and governed themselves through the instrumentality of a God omnipresent. This circle of spirits had a certain duty to perform, and their operations complied with a specific purpose. Thus the earth, moved as it is with inconceivable rapidity, is supplied with force that operates thereon, and that he found under the control of this circle of spirits. First, a planet is assigned a place in the heavens, bearing a certain relation to all others in that system. The rules by which this grand work is consummated is taught in the higher spheres, and is quite well understood by the deities of earth.

The mathematician on earth understands very well many of the laws that govern the motion of planets and their distance from each other and the sun, in a certain well-defined ratio.

After his researches among the different libraries of the earth and the Spirit World, it was then that he directed his attention to mathematical astronomy, to solving those intricate laws connected with the movements of worlds in the regions of space. He saw them all beautifully and harmoniously arranged—perfect order seemed to characterize all their movements. His mathematical calculations were all theories based on observation; by and by, as he progressed from sphere to sphere, thinking knowledge at every fount, he found that facts nicely corroborated his former experience. Facts have an origin. If in the study of the geography of the heavens you find a certain definite order of arrangements exists in the location of the planets, that is a fact—it exists, and you only have to ascend higher in the scale of existence, to find where that fact first originated.

He, in his studies, was often perplexed at the difficulties he had to encounter, obstacles to remove, but still he persevered. He learned that the movements of the planets constituted grand principles, and as he ascended higher, he found that they were but the outworkings of some master mind. As the wheels of a clock in motion constituted certain grand principles, which point to the mind of individualized intelligences as their author, so do the principles enunciated by the movements of our system of worlds, tell the same grand truth. Wherever he could prove the existence of a principle in action, he could finally trace it to man—he found that to be invariably true, so far as mechanism in nature or art is concerned. This occasioned a wonderful revolution in his previously conceived opinions, and he seemed to be imbued with new life. He then retraced his steps to earth, to ascend again, systematically investigating various abstract subjects. He saw clustering around the earth sphere a circle of spirits that were interested in agriculture. He now devoted his attention to them, following them in their investigations for many years. He studied the history of agriculture as published by the circle of spirits, and traced their operations from those primeval periods when the almighty monster, man-monster, signified both of the land and the sea, existed, and saw their operations. As the earth was prepared for the reception of seeds, they were organized by a systematic action of the elements, controlled by them, and given to the world. A seed is only the concentration of certain forces with matter, the method of combining the forces determining the character of the seed. Not a seed on earth, however insignificant it may be, that does not owe its existence to this spirit circle. This astonished him, and he saw how superficial had been his studies. In connection with this circle of spirits, he studied attentively, and learned the true nature of agricultural chemistry. To-day thousands of seeds are in the earth, that two thousand years ago had no existence, and now, even, thousands of seeds are becoming annihilated each century. As he gazed upon this wise circle of ages, saw their operation, their wonderful power, and withal their interest in the welfare of the children of earth, he thought indeed he was in the presence of Gods. This experience caused a flood of light to burst in upon him, for what he had ignorantly ascribed to a God, he found individualized intelligences connected therewith. With a new base of operations, with his mind strengthened with many new ideas, he started anew in his investigations, resolving to find God. On all sides mystery confronted him. The operations of nature connected with agriculture were no longer to him a concealed problem, for this circle of spirits seemed to have exclusive control over it.

Where next? As all seeds, etc., on earth, originated from this circle of spirits, is it not possible he thought, that a higher order of spirits still was connected with world building? He seemed elated at this thought, and started forth with new resolutions in his mind. He found that none but individualized intelligences were connected with operations of agriculture on earth, in originating seeds, etc., and he determined to find out if there was not above, some God, who made them his instrument. Armed with this resolution, his mind animated with an ardent zeal, he went to work with renewed energy. He now directed his attention only to guardian circles. He studied the history thereof and he found the following:

1. Those conducting agriculture,
2. Governments,
3. The atmosphere,
4. The movements of the earth in the planetary system.

5. The forces that through the operations of which, the earth was formed.

The first circle originate all needs, of what ever character, they may be, from which, root, herb, stalk, tree, etc., originate.

The second control the formations and dissolutions of governments.

The third control the atmosphere, clouds, tornadoes, water, storms, rain, etc., in accordance with well-defined laws.

The fourth superintends the action of certain forces that govern all the motions that the earth is subject to.

[To be continued.]

The Bhagvat-Gita.

Translation of Charles Wilkins. (Chicago: Religio-Philosophical Publishing House.) This is an American reproduction of the famous translation made by Mr. Wilkins, under the patronage of Warren Hastings, of India fame, and published in 1785 by the Court of Directors of the East India Company. The Bhagvat-Gita is an episode of the Mahabharata, a quite important authority with the Vedantist sect of Brahmins. It furnishes a very satisfactory glimpse into the theology of one of the great religions of the East. Why the Religio-Philosophical Society should publish it we scarcely know, unless the Chicago Spiritualists have made up their mind to substitute the Vedas for the Bible—Christian Union.

REMARKS.—We will inform the Christian Union (Henry Ward Beecher's paper) why the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE—not the Chicago Spiritualists—republish the BHAGVAT-GITA.

The proprietor of this house—S. S. Jones—is a believer in the philosophy of spirit communion. Spiritualism, so-called, is the PHILOSOPHY OF LIFE.

The investigators in that field of philosophy, find that the early inhabitants of earth, in their highest conceptions of a deity, conceived of a man highly endowed, mentally and physically, a great warrior, a teacher of moral ethics; that from time to time, leading men, who were endowed with powers and capabilities for systematizing the traditions of the barbarous people of former ages, put forth new systems, based upon old mythology, until, finally, after the lapse of some ages, the Bhagvat-Gita was written by a learned Hindoo, based upon a then popular system of religion, recognizing BRAHMA as Deity, and KURUSHA as the second incarnate Deity. The ancient Hindoos were not only a powerful nation but a polished people.

Their religion was as much a system, five thousand years ago, as is the Christian religion to-day.

The reader of that book will find that the Christian system of religion which is based upon the MOON, is borrowed or stolen from the Brahmins.

Kurusha, the son of Brahma, was, like Christ, born of a virgin and cradled in a manger. His teachings in many essentials are reproduced and put into the mouth of the Nazarene, and thus the enlightened world—the polished Christian people of the evening of the nineteenth century, are believing that the code of morals, the teachings of the New Testament, had their origin with Christ, the so-called incarnate Deity. To disabuse the minds of all who dare to read or think upon that subject, the BHAGVAT-GITA has been republished by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and not that "the Spiritus Law of Chicago (or of the world)" have made up their minds to substitute the Vedas for the Bible.

Spiritualists—philosophers, look upon all past systems of religions as having been useful in their time, as having been the highest conceptions of Deity and moral ethics, which the masses of people in different ages were capable of apprehending. That all systems have been abused by a corrupt priesthood and leading deities to accomplish selfish ends, no close and careful investigator can doubt.

The age is already ushered, that recognizes sound philosophy and common sense as preferable to all systems of religion, which have their foundations in the traditions of ignorant people—the early inhabitants of the earth. The Philosophy of Life—Spiritualism, teaches the continuous unfolding of mind and matter from one plane to another; that such ever has been the law of progression, and ever will be. To more fully comprehend that great truth, we seek to know the teachings of the past; to carefully compare such teachings with facts of to-day—such is the mental food of the immortal soul. Hence we place such food before the people.

An Ignorant Alchemist.—By Warren Chase.

BRO. JONES.—There is at least one member of the City Council of St. Louis, who is ignorant enough to believe that the Council can make alchemy a crime, and fine a person fifty dollars for selling a spirit. He (I hope only one) is also wicked enough to do it. Have you any in your City Council as ignorant or as wicked? If such could be made or construed as law here, it would drive away some thousands of the best citizens, and stop four times as many from coming, but it is not probable it will ever be tried in St. Louis. The same wise man would include in the new list of crimes, a punishment for casting nativities by the stars or Astrology, and for, as we know, Astronomy or God's might come next. "Where ignorance is bliss (and rules) were folly to be ignorant." We are pretty near moth-eaten here by ignorance.

St. Louis, Mo.

REPLY.—No, Brother Chase, we are not now cursed with any such bigoted church-ridden ignorances in the Common Council of Chicago.

We had such not long since, but they have greatly improved by the free school system. Last winter's term enlightened them very much. But for the good folks of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, the whole State of Illinois, and in all probability the whole North-west, would, to-day, be prosecuting, slandering, and imprisoning all healing mediums.

It will be remembered that the Catholics and Protestants united, for once, in an effort to sue and imprison all mediums in this city, under an old ordinance to prohibit fortune-telling. Poor souls, they did not like to have their foul deeds and secret machinations revealed! So the Chief of Police, with his ready tools, made a raid upon drivers and sundry mediums one evening, and took them to the Armory, determined to imprison them for one night at least, before they could have a hearing. But fortunately friends came to the rescue, and one friend, MRS. T. F. FARRIS, a lawyer standing at the head of his profession, and a gentleman who should be remembered by all liberal-minded men—Spiritualists especially—presented their defense, backed by constitutional guar-

tees, in such a light, that the accused already in custody were acquitted, and the raid contemplated to be made upon all other mediums was abandoned.

The fate of the poor old granny Doctor's Bill, before all the State Legislatures in the North-west, is fresh in the minds of all readers of this paper. It is conceded by all who know anything upon the subject, that but for the timely and bold stand taken by this paper, and the remonstrances which it sent out for the people to sign, and send to the respective Legislatures, we should to-day be cursed with one of the most infamous laws of class legislation that was ever enacted for the oppression of the masses for the benefit of a few—a privileged class.

To the end of defending the right, and standing by true mediums in their peril, this the RELIGIO-PHILOSOPHICAL JOURNAL was instituted. It will do its work fearlessly of all consequences.

A MICHIGAN LOVE FEAST.

Sellah Piety at Hillsdale.

The New York Tribune, contains the following gushing remarks in reference to the Rev. E. H. Whipple, an account of whose transgression we published several weeks ago:

The town of Hillsdale, in Michigan, has recently enjoyed a scene of hysterical interest, which affords a singular mixture of French sentimentality and Yankee mysticism. The Rev. E. H. Whipple, who bears the honorable title of clergyman, father of family, and Professor of Belles Lettres in the College at Hillsdale, has been relieving the monotony of his collegiate and sacerdotal life, by an intimacy with the wife of one of his deacons, to whose honorable name we will give no further publicity. Of course, the liaison could not long be hidden in a little town where there are tired eyes at every window, and where every visit is carefully observed and estimated by neighbors across the way. Circumstances favored the busy-search of malicious eyes; the relations between the parson and the deacon's wife became the subject of remark, and the secret soon seemed intolerable to the town and its neighbors. On one Sunday evening, after services were over, he asked a number of the prominent church members to remain, and read to them a confession which would have been impossible to any man not crissed with moral bias and a constant brooding over his own mental processes. He acknowledged his intimacy with the unfortunate lady he had misled, and said he made this confession in the interest of his imperiled salvation. He then invited three of his parishioners to go with him to the house of the estranged deacon. He chose the wife of one of his deacons, to whose honorable name we will give no further publicity. The injured husband received the avowal with Christian equanimity. The whole company joined in prayer. The wronger and the wronged sought to be reconciled, and the deacon, after a long and painful struggle, and his wife left Hillsdale. The parson remains, and receives a large share of public sympathy for his humble truthfulness.

There are people who seem really to admire this sort of exhibition, degrading and unwholesome in its nature, and they are ready to shout and stab each other. But, in admitting this, it is not necessary to say that these shocking and degrading scenes are needed or laudable. There is danger to the public mind, and the danger is in elevating into an attitude of moral heroism this unworthy performance of Mr. Whipple. It was an act of intense and irredeemable selfishness. He had pondered upon his sin until he feared the fumes of ambition in the face of the public, and he had decided to blot the character and the peace of a respectable family who had shown him great favor rather than put his own salvation to jeopardy. A manly man or an honest friend would not have yielded to this spiritual cowardice. He chose to shirk his own sin, and to settle his account with God in earnest repentance, and trusting to true repentance and good works to blot out his sin. He had no right to destroy the innocent man who had befriended him and the innocent woman who had trusted him, on any pretext, but only in that way he could escape hell. The fear of physical death is no excuse for flinching from earthly duties, and the fear of damnation will never excuse an act of meanness and treachery. Mr. Whipple may learn some day that his heaven-confessed sin has been his ruin.

The most singular detail of these attacks of mystical sensuality is the unbecomingly craving for excitement and desire for publicity they evince. It would greatly shock Mr. Whipple and his sympathizers to hear that the person was guided in part by the same motives that induce the barroom to tell of his conquests, and the school girl to print her sentimental verses in the county paper. He felt an irresistible temptation to take the whole community into his innermost confidence. The confessions of his own mind and heart, the struggles of his soul, seemed to him matters of such infinite importance, that the order and decency of the society in which he lived ought to be sacrificed to the pleasure of discussing them. What other feeling had Cassanova and Lucretia in writing those scandalous memoirs which have blackened the faces of hundreds of families? What else was it that drove Rousseau to that frightfully truthful exposition of his own diseased fancies and fatal life? The world has no concern with the state of any man's spiritual affairs. Each must work out his own salvation. The moral exercises of our neighbors' hearts are not of much practical benefit to us. The really valuable autobiographies, such as Gibbon's and Franklin's are those which tell us how the narrowness did, and how they did it; not how they loved and prayed and suffered.

If there is any moral to be drawn from this Hillsdale scandal, it is one which the sentimental parson probably never suspected; and that is, that there is no such thing as honor among mediums, or even among those who are under the pressure of fear, hate, vanity or remorse, those who have the weakness to sin will have the weakness to blab.

Mediums and Seances in Chicago.

Mrs. Lord, Mr. Read, and the Bangs children, continue to hold seances for physical manifestations. Mrs. Robinson is astonishing the most skeptical by the wonderful cures she performs in all sections of the country, without ever seeing her patients. Dr. McFadden is holding seances every evening, at his residence, 245 West Madison street, where many are surprised at his way of giving tests, often with great accuracy. There are also a great number of other very eminent mediums in the city, whose residences will be learned by reference to the Mediums' Directory and advertisements in this paper.

Our Mediums.

F. A. Moore, reporter and correspondent of the Evening Wisconsin, Milwaukee, has visited Chicago, and writes as follows to that paper in reference to our mediums:

THE BANGS CHILDREN.

It would be too long and "crs-y" a chapter to tell what I saw among the mediums. I visited the Bangs children on Morgan street, little chubby six and eight-year-olds, who go through all the rope tying and cabinet feats of the Davenport. An empty chair was made to dance and keep time through a dozen waltzes and polkas on the piano. The chair was two feet from any body, and under the clearest gas-light. It could have really been no more wonderful if the Court House had danced and poled, to the music of the great fire bell on the Square.

MR. MAUD LORD.

Mrs. Maud Lord was a Pon du Lac girl a year ago, and is now one of the most celebrated mediums living. I visited her at her home on Park avenue. A family circle was formed. After many wonderful phases—too wonderful to report, little hands gathered about my face, toyed with my hair, patted my cheeks, took out my watch, put it in my hands, lifted it to my ear, carried it around to every one in the room, put it back into my pocket, and the chain in its place as before. I described the hands as belonging to a little blonde-check-d girl, with violet eyes and golden curls. To my own question, came a soft, articulated answer, "Little Floy." All were grown people in the room, and how "little hands" could fashion themselves, must be counted a marvel.

CHAR. H. READ.

Last evening I spent an hour with that "mysterious man." His feats are far ahead of the Davenport Brothers, and knocked all the daylight out of our philosophy. He visits Milwaukee on Monday, and will hold a "seance" at Dr. Hartman's, 133 Spring street, in the evening.

Singular Human Phenomenon.

The two young ladies alluded to on the first page of our paper, are attracting a great deal of attention. The People, a paper published at Fremont, Ill., alludes to them as follows:

There resides in the Northern part of this county, about twelve miles from this place, a lady by the name of Williams, a widow, the mother of three children and several brothers. The two elder sisters are young ladies, aged respectively, sixteen and eighteen years.

For some weeks these young women have been acting in a very curious manner, which up to this time has been unaccounted for. Their actions are a great deal like deranged persons. But there seems to be various opinions in the neighborhood as to the cause of these actions. Many persons who are well acquainted with them, say that in the day time they are very rational, but as soon as night comes their various performances begin, and many people, who are very reliable men, and truthful persons, have told us that they have seen them jump from the ground to the top of a large barn, perhaps thirty feet high, and stand straight on the comb and dance; that they have hung from the eaves of the roof by their arms, and went through the roof at a whole probably 10x12 inches—squirrel-like jump from the roof to a tree, which is, perhaps, a distance of sixty feet, and many other such performances. These actions are almost entirely new to the neighborhood, and a great deal of excitement exists about the strange phenomenon. People for many miles flock to see these young ladies. In company with several gentlemen, we visited the place on Wednesday evening, and found part of the story correct. They seemed to have a full vouch for the truthfulness of the whole of it, yet conversed with many persons in attendance, whose truth and veracity can not be doubted, who will vouch for the truth of our statements. From two hundred to three hundred persons from all parts of the country, visit the scene nightly. Mr. Williams and his entire family are well respected by all who know them, and the strange phenomenon must work hard upon the parents. We will probably give more news regarding their strange actions, in our next issue.

Spirit Likenesses.

M. B. Delano, of Butte Butte, New York, writing, says he has in his house some very fine spirit likenesses, by Mr. Milleson, spirit artist.

Spirit artists are becoming quite common. Those who do good work, usually send specimens to be placed on exhibition in our reception rooms, and advertise in the JOURNAL, thus affording the public an opportunity to see their work and know their terms.

Lectures at St. Charles, Ill.

Dr. Kayser and Mr. Cowan are holding regular Sunday forenoon and evening lectures at the Universalist Meeting House, now used in common by the Spiritualists and Universalists at St. Charles, Illinois. Both will answer calls to lecture and attend funerals in adjacent towns.

Dr. Kayser is also a healing medium of extraordinary powers.

Dr. Samuel Maxwell.

Our readers will find in another column the advertisement of Dr. Samuel Maxwell.

The Doctor stands high as one of the very best healers of the age. We respectfully recommend him to the favorable consideration of the sick everywhere.

LITERARY.

The Friends Friend for July, is fully equal to the preceding numbers. This magazine seems now to be under full leadership, with every prospect of a long and successful career. H. Leavitt Hamilton, publisher, 420 Fourth Avenue, New York.

The Herald of Health, Wood & Holbrook, publishers, New York.

Home and Health, W. R. DePuy & Bro., publishers, New York.

Good Health, Alexander Moore, publisher, Boston.

The three last-named publications, for July, are received. They are very valuable and instructive magazines, each filling its own peculiar sphere. The staunch old Herald of Health is probably a familiar friend in the household of very many of our readers.

—Mrs. Sarah A. Bryant address is now Wallston Heights, Mass.

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Nervousness, P. 2,187; Dyspepsia, P. 2,974; Asthma, P. 2,510; Catarrhs, P. 981; Chills and Fever, P. & N. 2,610; Rheumatism, P. 1,575; Painful Menstruation, P. 1,497; Suppressed Menstruation, P. 904; Female Weaknesses, P. 1,561; Fever, P. 2,386; Aggravated (Windcups), P. 63; Coughs and Colic, P. 1,702; Heart Disease, P. 651; Stomach, P. 1,114; Headache, P. 1,541; Diphtheria, P. 1,348; Liver Complaint, P. 100; Palms and Achey, P. 91; Deafness, P. 85; Bronchitis, P. 821; Fluor, P. 218; Cholera, P. 112; Worms, P. 550; Inflammations, P. 711; Paralysis, P. 143; Acidity of the Stomach, P. 585; Eczema, P. 625; Testicles, P. 505; Flatulence, P. 503; Hysteria, P. 411; Epilepsy, P. 501; Spontaneous Hemorrhages, P. 1, 461; Erysipelas, P. 581; Constipation, P. 600; Loss of Taste and Loss of Sleep, P. 52; Nervousness, P. 472; St. Vitus' Dance, P. 25; Disease of Prostate Gland, P. 68; Scatica, P. 30; Striptermens, P. 1,659; Tumors and Cancer, P. 51; Falling of Womb, P. 311; Involutionary Urinary, P. 10; Infertina, P. 226; Bunch Aye, P. 5, 551; Ferealls and Serofulous Sore Throat, P. 415; Typhoid and Typhus Fever, P. 204; Kidney Disease, P. 415; Miscellaneous Diseases, such as Fever, Fever, P. 509; Convulsions, P. 216; Diabetes, P. 510; Chloris, P. 510; Consumption, P. 510; Dropsy, P. 510; Blows of the Brain, P. 510; Insanity, P. Jaundice, P. Thoracic

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like upon my chair, had sending strong currents of electrical strength to combat the waste vitality in my system, and then, when I had no third for the night rest, disturbed by fatigue, the spark shot against my eyes in trances, accompanied the third arm and shoulder to rest.

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CHICAGO, JULY 22, 1871.

A SEARCH AFTER GOD.

NUMBER XLVIII.

CHURCHES OF CHICAGO.

A delightful May morning this, as we went down
to see the number of the Search. The air is
cool and bracing; the notes of peeping feet on
the sidewalk below, and the hum and buzz of
busy voices speak a language that only the
interior soul can interpret.

Two hundred churches consecrated to the
God of Man lift their tall spires heavenward,
while beautiful organs, under the manipulation
of master hands, give forth sacred music
that, no doubt, affords intense gratification
to those in attendance. Sacred music, sacred
chants, hymns, and airs, flowing from a church
organ,—would they be as sacred if given ex-
pression to by an Italian organ-grinder in some
secluded alley, or in the tall spires, the car-
peted aisles, beautiful pulpits and frescoed work,
the solemn visage of the minister and his so-
norous voice, that gives to it an appearance of
sacredness? Here, then, amidst the ascent of
two hundred spires that are supposed to be
translated heavenward for the edification of
Duty, we are holding converse with our spirit
guide.

What a city! What a mixture of the devil
and the divine, the diabolical and the angelical,
the licentiousness of a thousand brothels and
divine services! But we must not pause to
yearn into the dark and damning corners of Chi-
cago, or at those places where divinity is sup-
posed to smile approvingly.

GUARDIAN CIRCLES.

In our previous communication, we gave a
brief history of our spirit guide, detailed many
of the remarkable incidents of his career in at-
tempting to disclose the whereabouts of Duty.
After he had found that there was a spirit circle
connected with agriculture,—his guardian
band,—he seemed to possess new life. He
thought he had found the key that would finally
unlock the mysterious problem. As he second-
ed the scale of existence, progressed in knowl-
edge and light, he seemed to be imbued with
additional ardor, and proceeded with his work
with increased vigor. Armed with his experi-
ence, as previously recorded, he went forth
with his investigations, gaining at each step ad-
ditional truths in relation to the object of his
search. He had found the guardian circles of
agriculture, government, the atmosphere, the
movements of the earth, the forces through the
operation of which this globe was formed, and
still the problem remained unsolved.

He had studied mathematics, learned its rules,
its wonderful revelations, yet there was a vast
field before him that demanded his attention.

THE SPIRITUAL CONGRESS.

Where next in his investigation? To the
Spiritual Congress. There, oh, how grand the
scene! Towering intellects were there, and
they guided the car of national progress, direct-
ed it onward, and all their dictations were ul-
timately made. What a power there! The
combined intellects of the mighty dead! See
their brilliant eyes, long flowing beard, and
majestic mien,—who would not wish to be like
them? Their actions are unseen by mortal
eyes; their influence unobscured by the de-
cay of earth,—yet they seem to control the
forces that can move the giant wheel of a nation.
In their hands is a power that transcends in
magnitude the conceptions of the children of
earth. Millions rise to-day, enjoy a season of
prosperity, but to-morrow pass away like a
breath of wind. The worst of this Spiritual
Congress is law. The late rebellion was inaugu-
rated by it, by exciting the abolitionists of the
North, and the prominent men of the South, to
the deeds of violence,—the object being to free the
slave. When the rebellion was fully inaugu-
rated, and the government seemed determined
to restore the Union with slavery, defeat and

disaster constantly greeted the Union army;
when, however, the Emancipation Proclamation
was issued, there was one continual series
of successes, until the rebellion was finally sub-
dued. Concerning the defeat at Bull's Run, the
pamphlet on that memorable occasion was caused
by a large band of spirits acting in accordance
with the wishes of this Spiritual Congress, and
who concentrated on the Union army their mag-
netic influence in such a way that made it
unsusceptible to fear, and the result was a de-
feat. But the power that caused this defeat, saved it
from subsequent ruin.

This Spiritual Congress is the acknowledged
guardian circle of our nation, and through its in-
strumentality, it is being gradually led from one
condition to another, until it will become the
model government of the world.

THE SPIRITUAL BATTERIES.

In the progress, then, of our government, our
guide recognizes the guardian circle of this cir-
cle of spirits; saw the vast mental batteries
that they used to operate on those administering
the government at Washington. On earth we
have magnetic and electrical batteries that can
prostrate the strongest man, that would shock
the whole world could the deities thereof form
themselves in a circle. They, however, can only
affect the physical organism; but in the Spirit
world, are batteries organized to control the
mind, the spirit, and which, in their action,
are equally as potent as those of earth on the
physical organism. With one of these power-
ful batteries, a panic can be caused in an army,
or a general be so confused that he can not suc-
cessfully direct those under him. Our brave
generals at Bull's Run could not understand
why they were so unsuccessful.

In the Spirit World batteries are formed by
circles of spirits, to control the emotions, the
feelings, the aspirations of individuals, and pre-
pare them for a specific work. Here is a prom-
inent general, and while at the head of his
army, is merely responding to the impulses of a
spiritual battery that is in rapport with him.
Sometimes one spirit only is required, at other
times two, but in many instances they reach as
high as a hundred or even more. Their numbers
are sufficient to place themselves in positive rela-
tions to the individual, and the moment that is
done, their control is supreme. In these batter-
ies wise ends are subserved, and grand works
inaugurated that do great good. Little does the
world understand the power of mind over mind,
or a dozen minds over one. A circle of spirits,
by placing themselves in positive relations to a
man on the earth sphere, can control him, di-
rect him in his movements, and while he is ar-
rogant in his assertion that his own individual-
ity is being exercised, the spirit circle constitutes
the power behind the throne.

The moment your mind becomes negative to
the spirit circle around you, they can at any
time control your thoughts or actions. This
has often been beautifully illustrated, by the
magician and his subject, by the former con-
trolling the latter. Thus we find that while
traversing the weary routine of life, we may be
acting out the wishes of the higher power in all
respects, and not be sensible of the fact. Wash-
ington, when struggling to break the yoke that
joined this country to England,—his mind was
subservient to a spirit circle, and while he was
cautious and prudent, that policy was engendered
by those that surrounded him, and to them
he owes all his success. Thus we find in the
Spirit World constant activity, and an inter-
est manifested in the affairs of earth that
assume tangible shape. This nation is con-
trolled in all important measures by this Spirit
Congress, and no step is made in progress
that is not first inaugurated by them. When-
ever they see a demand for a measure, it is easy
to place a spirit circle in rapport with some
man, and becoming positive to it, impress
such thoughts thereon as lead to the result de-
sired. No infinite God has anything to do with
such business, but individualized intelligences
have. On all sides we observe the operations
of spirits. There is no condition of life where
their influence is not exerted, and efforts made
in the interests of humanity.

Many profound thinkers in various parts of
the country are endorsing the position we have
assumed in this series of articles. In a late
number of the *Banner of Light*, W. H. King,
of Huntington, L. I., maintains the position we
assume in an elaborate article. He says:

THE SOUL.

Hence the soul either existed previous to the
human infant form, as an individualized intelli-
gence, and knew what it was doing when it took
advantage of Nature's laws, and entered an or-
ganism through which it could manifest itself;
or at the time of its conception it was thrown
off from the God of Nature, and individualized
by some infinite power outside and independent
of the soul. This last can not be, for then the
individual could not be made responsible for
something, the production of which it had noth-
ing to do with. It would also destroy the indi-
viduality of the soul, and throw upon God, or
the Infinite power, which created, the full re-
sponsibility of all acts or crimes, regarding hu-
manity to a mere machine or agent through
whom they were produced. If any one is to be
punished for crime, it should be the author of
the crime, and not the instrument used in com-
mission of it.

The soul eternal is that infinite part of man
which has ever existed as an individual intelli-
gence, and which will ever continue to do so;
and I will, for the better demonstration of my
position, call it the "Father."

PERMANENT CONCLUSIONS.

Again: If man was produced by God in the
manner before stated, he must be a part of God's
being, and must have existed as long as God has
had an existence; and he being infinite, or with-
out beginning, then the soul must be infinite
also; and if any wrong has been done, it was
an infinite wrong, because the act was performed
by an infinite being; and as there are no limits
to infinity, there can be no limit to the act or
its consequences. Hence, the punishment must
be infinite also; and as no finite being can suffer
an infinite punishment, then there must be an
infinite being to suffer for the law violated. This
is the position of the theologians who assert
that God (or Christ) is the only being who is
able to suffer, and is able to bring the sin-
ner to repentance. His being, according to their
theory, the author of everything in existence, is

will another reason why he should suffer pun-
ishment of so vast a nature.

WHO IS THE CONTROLLER?

But if this position be correct, you say ask
Who is the controller of the universe of worlds?
Is there no central head? Is there none to gov-
ern and guide the millions of worlds which sur-
round us? I answer, yes; and will try to ex-
plain.

First, all eternal souls being divine and in-
finite in their individual character, are in perfect
harmony with each other, but still retain their
individuality. For instance, the highest concep-
tion of beauty to one soul, is to project the rose
in its fragrance and beauty, the most perfect
manner the material essence of the planet will
permit. Another soul conceives in its modesty
that the humble violet in its lowly condition
would be more lovely and powerful to cheer
society than the rose looking down from its man-
sion, and so manufactures that. Still another
soul believes it can do more good by calling
from the elements found in the mud and mire
of the sluggish stream, the lily in all its purity,
fragrance and beauty. But in order to project
this lily, there must be a soul to manufacture the
mud and mire in which the root is planted;
still another to collect the water above which it
shall rear its beautiful head; another to call
forth the root with its fibres drawing its nourish-
ment in the rippling brook, the majestic river,
or the vast ocean; and so on, through all the
varied stages of nature, either in the vegetable
or animal form of life. Each is stamped with
the individuality of some eternal soul, and seeks
this or that mode to manifest itself in the matter
of the planet. All these souls being divine, are
in perfect harmony, thus making up the great
know-all-things, or the God-head, and they in-
carnate are the rulers and controllers of all
things belonging to the planet, as long as they
are individually attracted to it.

[To be continued.]

The Riot in New York City.

The riot that occurred in New York City,
July 12th, created intense excitement all over
the country. The history of the affair may be
briefly stated as follows: The Orangemen of
New York had resolved to celebrate their festal
day, being the anniversary of the final defeat of
James II. by William, prince of Orange, which
resulted in the confirmation of the "Protestant
succession" to the throne of Great Britain. Tare-
nets had been made by Irish Catholics, that if
the Orangemen took place, it would be as-
saulted and dispersed. These menaces contin-
ued, and the Orangemen persisting in their de-
termination to observe the day, the police au-
thorities of New York forbade the parade in a
public manifesto. This was published at a late
hour on Monday evening. On the following day
Governor Hoffman, being advised of the situation,
revoked the order of Superintendent Kelso, and
in a proclamation that will go far in con-
firming his reputation as an able executive and
a sagacious and catholic statesman, declared
that "any and all bodies of men desiring to as-
semble and march in peaceful procession would
be permitted to do so."

When the Orangemen were marching in pro-
cession, they were greeted with hideous yells
by the Catholics, and in the riot that followed
several were killed on both sides.

In regard to the Orange Society, its members
associate in honor of William Henry, prince of
Orange, whose name they bear, and whose
memory they revere, tending, as he did, under
divine Providence, to the overthrow of the
most oppressive bigotry, and the restoration of
civil and religious freedom, and hope in the
adoption of his name to emulate his virtues by
maintaining religion without persecution or
trampling upon the rights of any. They also
assemble in the name and reverence the memory
of George Washington, believing him to be blessed
by Almighty God, in raising as a lasting tribute
to his memory, the universal freedom, both
civil and religious of this country to the
end of time. Likewise do they revere the
memory of Abraham Lincoln, as one whom
the people of this country should forever re-
member as the great liberator of a section of
the human race.

The riot has alarmed the American Protes-
tant Association, and they issued the following
card over the signature of Samuel Simons, G. M.:

The Fenian riot at present raging in the city
of New York being truly demonstrative of the
impotence and despotism that has at all
times actuated the devoted members of the Ro-
man Catholic Church, it becomes all liberty-
loving American Protestants to band themselves
together for the purpose of self-defense, so that,
should their liberties at any time be invaded by
intimidation or actual violence, they may be
ready for such occasions. The American Pro-
testant Association was organized for such
contingencies. We are an independent and truly
American association, and as such invite all
Protestants, who are law-abiding citizens, to im-
mediately fraternize with us in upholding the
principles guaranteed to us by the genius of our
constitution, should they at any time be placed
in danger.

The various orthodox churches have always
exhibited a spirit of intolerance,—it permeates
all of them, and this, to a certain extent, is a
fight among themselves.

Such riots are to be deplored, and we hope
the American people will never have occasion
to witness another.

Mrs. Robinson's Tobacco Antidote.

The most delicate and perfectly harmless anti-
dote for the pernicious effects, and remedy for
the tobacco appetite, is known by the above
name.

It is compounded by Mrs. A. H. Robinson,
the celebrated medium of Chicago, well en-
dorsed by a celebrated chemist, long in spirit
life. This antidote is warranted to break the
habit of using tobacco by the inveterate lover of
the weed, when the directions (on each box) are
followed.

Agents for selling the same throughout the
country are wanted. For sale, wholesale and
retail, at this office. Price \$2.00 per box, sent
by mail free of postage, on receipt of the money.

The Bangs Children.

Many extraordinary incidents occur at the
residence of Mr. Bangs, the father of these re-
markable children, whose mediumship has ex-
cited such a wide-spread interest. Those who
visit their residences are astonished at the wonder-
ful manifestations. This family are highly fa-
vored, especially the children. Frequently the
spirit completing the circle that control them,
will take them to the store, and furnish postal
currency to buy them such trinkets and play-
things as they seem to think they require. A
short time ago, strange as it may appear, one of
the little girls saw her Aunt Elizabeth, who has
long been a spirit life, walk up the door steps,
approach her, and hand her a gold ring, which
is now worn by Mrs. Bangs. We believe this
statement. This family is an honor to our
cause, and we take especial pleasure in refer-
ring to them.

In connection with the many trinkets brought
the children, are two beautiful images made out
of Parian marble. "Where," it may be asked,
do the spirits obtain these things? Where do
they procure postal currency, gold rings,
trinkets of various kinds, which they bring to
their mediums, to encourage them in the work
in which they are engaged? This is a per-
petual inquiry. In all cases when asked that
question, they reply, "We steal nothing; no one
has anything through our instrumentality." Those
chubby little children are, entirely different
from many who roam about the streets of
Chicago—the moment you glance at them, you
read from the features a lesson that tells you
plainly, that they have the true nobility in their
veins—honesty, intelligence, and kindness.
They submit to be lied, questioned, and exam-
ined without a murmur, and evince no displeas-
ure at the remarks of unbelievers. A few even-
ings ago, we had the pleasure of tying one of
the children, a little boy, and we exerted all our
skill and strength in so adjusting the ropes, that
we thought it impossible for the spirit ever to
untie him. While he and his sister were in the
cabinet, being securely tied also, we distin-
guish saw several hands at the aperture in the
front, at least twice as large as those of the
medium. Finally, they were untied, and came
forth from the cabinet, seemingly enjoying the
sauce as much as any one in attendance.

In a previous number of the JOURNAL, we
gave an account of the spirit on one occasion
visiting Mrs. Bangs in doing her house work.
We believe her statement in reference thereto
as strictly true. Indeed, in the presence of cer-
tain mediums, it is easy for the spirit to mate-
rialize themselves sufficiently to even do cook-
ing. A case of this kind occurred at Hartford,
Ohio, in 1855, the truthfulness of which was
testified to under oath.

A Chicago Congregation.

Chicago has a congregation so given to criti-
cism that whoever occupies the pulpit is sub-
jected to the dissecting-knife in a fashion that is
the despair of ordinary surgeons. Their own
minister is almost literally taken to pieces every
Sunday, and it would seem that he could not
survive the cutting up so ready for duty in a
pleasant mood in a week. But it is simply
their way of doing things, and implies no dis-
respect for the man whom they engage to fur-
nish them a weekly topic for critical analysis. In-
deed, let us candidly intimate that a trinket
part of what they say of their clergyman may pos-
sibly be true, and they fly into a passion, if not
at his person, in an instant, like an Irish crowd
when a third party interferes with their con-
jugal altercation, reviving the blows of both on
his own head. Exactly whether this is the nor-
mal type of Chicago churches, or whether the
critical temper finds more food and provocation
there than elsewhere, are questions we shall not
pretend to answer; but we have always found
that religion which runs to criticism of a very
thin and debilitated sort, of which the least one
has the better, and from which the honest un-
believer should pray to be saved. We should as
soon think of looking on the northeast side of
an iceberg for bananas, or in our city govern-
ment for a honest man, as in that Chicago con-
gregation for Christian saints.—*Golden Age*.

The cruel members of this society have a
church on the North Side, and they seem en-
tirely destitute of charity, which covereth up
a multitude of sins. When ushered into heav-
en, it would be well for God to keep them at
some distance from his throne, or they will take
that to pieces also, leaving him standing to
govern the universe. Since the hot weather
commenced, this minister has been saved from
going through the severe ordeal each week,
of being taken to pieces, as most of his hearers
sleep while he is preaching. Those who com-
pose his congregation are intensely Christian,
so much so, that each one aspires to be like
God, and rule. Indeed, they have a *pious* ther-
mometer, which the minister applies to each one,
at least once a month, in order to determine
his true moral status. It has been said they
never allow their minister to apply his *pious*
thermometer to their character, without they
have just returned from prayer, where they have
been forgiven of all their sins. One member
forgot to do this once, and when the instru-
ment was applied to him, it sank down to "Ter-
ribly Black and Hideous"—a mark that leads to
each one's expulsion from the church.

Noted Mediums in Chicago.

By reference to the Medium's Register and
advertisements in this paper, the reader will
learn of many good and reliable mediums in
this city.

During the heated season, the BANGS CHIL-
DREN will suspend their seances.

CHARLES H. READ will continue his seances.
He can be addressed at this office.

Mrs. MAUD LONG, it is well known, can be
addressed at this office. The time and place
of her seances can be learned by calling here.

Mrs. A. H. ROBINSON, the great healing
and business medium, can be addressed or found
at her residence, 142 Fourth Avenue.

It is conceded that she is one of the greatest
healing and business mediums of the age, and
seldom fails to give immediate relief, and gen-
erally cures the most desperate cases of disease
by one diagnosis and prescription.

The rules mentioned in her advertisement
should be strictly complied with by those who
correspond with her for treatment.

St. Charles, Minnesota.

For some eight or ten months the Baptist
church of St. Charles has been in trouble, which
commenced on Friday, and was disclosed by a
council of delegates from twelve of the neigh-
boring churches. Last winter some eighteen
members were excluded, including the former
pastor, D. L. Babcock, and two-thirds of the
city members, by a bare majority vote. The
only charge against the excluded members was
based upon their opposition to the R. R. H. M.
Dev.

At the time of this apportionment there was no
suspicion of any immoral conduct in Mr. Day.
But within the last two or three months rumor
began to make charge against him which would
entirely corrupt him for any pupil, or for mem-
bership in any church. A charge of adultery
was made by the members of the church who
had been friendly to Mr. Day. Such proof was
removed, and it is hoped a brighter day is before
them. This is a painful affair, for many reasons:
Mr. Day has a wife and two children. His aged
father and mother, for many years missionaries
in India, where he was born, are now alive. It
is a wound to the cause of religion. Great sym-
pathy was manifested for the innocent sufferers
in this sad and deep fall.

The other difficulties of the St. Charles church
were all adjusted, and causes of grievance re-
moved, and it is hoped a brighter day is before
them.—*Western Republican*.

Yes, and it is hoped that those pious Baptist
saints, as well as those of other churches, who
are continually paddling in dirty water, will di-
rect their attention to their own pollution, in-
stead of standing Spiritualists, and denounc-
ing them all as "free-livers."

Here is a marked case of the moral effect of
that kind of hypocritical cant which converts
heatheens, and denounces Spiritualism as the
work of the devil.

This reversed adulterer is the son of miscre-
ants,—begotten and born by "servants of the
Lord," while in active service!—[Ed. JOURNAL.]

Reports of Conventions, etc.

It is a well-known fact that the RELIGIO-
PHILOSOPHICAL JOURNAL has a larger circula-
tion in the West than all other Spiritual papers
combined.

We are always perfectly willing to publish
reports of conventions, meetings, etc., but wish
it distinctly understood that we shall publish no
report of meetings held in the West, second-
hand. Secretaries who can not furnish us an
original copy of the proceedings, need not
think we shall take them from some other
paper.

It is an imposition for an official to send a
report of a Western meeting East to be pub-
lished, with a request for us to copy. Such a
course deprives Western subscribers to the
JOURNAL of the privilege of reading such pro-
ceedings until long after the same have been
published in Eastern papers.

Meetings will do well to see that officials who
have no higher sense of propriety receive
special instructions.

Daniel T. Edwards.

Upon the recent visitation of a large number
of Spiritualists, the RELIGIO-PHILOSOPHICAL
SOCIETY granted a Letter of Fellowship and
Ordination to the above-named brother, on the
7th day of July, constituting him a "Regular
Minister of the Gospel" in the language of the
law, thereby authorizing him to solemnize mar-
riages in legal form.

WE are in want of dues for the JOURNAL.
When it is not convenient to pay all, let us
have a part, as an earnest of a good will. Wake
up! we are in earnest.

The Hollow Globe.

DR. SHERMAN—DEAR SIR: The "Hollow
Globe," came safely to hand; many thanks for
it. I have perused its contents with deep and
increasing interest, and hesitate not to say, that
it contains great principles of wisdom worthy
the candid consideration of every intelligent mind.
It is destined to give philosophy and astronomy
a momentum that will be better understood and
appreciated in the future.

Many subjects treated upon in your work,
such as the "Eggs of Theory," "Inter-Planetary
Visions," have settled my mind, and removed
many doubts which heretofore have impeded
my onward progress.

Long may you live, friend Sherman, to agi-
tate thought, even though you should be un-
derstood, by the world, as a person of no
name, and there is large need for sturdy plowmen
to remove the undergrowth of old theology, and
rear in its stead a paternal religion that shall
have reason and common-sense for its basis.

Yours for truth in its broadest expansion,

SHERMAN, N. Y.

557 Fifth Ave. at this office. Price \$2.00;
postage 10 cents. Address R. S. Jones, 167 S.
Clark Street, Chicago.

GOLIN M. CAMPBELL, a tailor, of Milwaukee,
Wis., having no fear of God or the Devil in his
eyes, sends forth to the world the following adver-
tisement: "Christian Communism taught in short
and easy lessons to the clergy of the city, a 66
MILWAUKEE. The foundations for each sect
are found in the New Testament, in the life
and sayings of Jesus, the labors of Paul, and the
Acts, and manifest by the words of Jesus, in the
ever memorable Day of Pentecost, when they were
all of one mind, and had all things in common.
Like Paul, I work with my hands, for my living.
Following, in all his brotherly love, and sharing
cutting, making, cleaning, and repairing clothing,
reasonably done, for each only. The Trinity in
Unity of the future must be protection, direction,
and peace to all, and no paying brother dues.
Such people will be promptly exposed, as far as
this paper is concerned."

AN HONEST MAN OR WOMAN when they de-
sign a newspaper, disseminated, include arrange-
ments, and say so. Dissimulations to this rule are
almost invariably found among church mem-
bers, or those who are called "Spirits." They trust
the public to be led by paying brother dues.
Such people will be promptly exposed, as far as
this paper is concerned.

MEDIUMS.

A case involving the legality of Sunday travel was decided in the Municipal Superior Court, last week. The main point of defense was that the plaintiff, a Mrs. Fietel, could not recover damages, because she was traveling on Sunday morning from the city to her home in Malda, which the defendants claimed was place of amusement, and not devoted to religious worship. Judge Wells charged the jury that, "if the plaintiff was traveling for religious purposes, according to his or her conscience," and he took them to determine from all the evidence whether the plaintiff was sincere in her belief in Spiritualism, and if so, why she was traveling on Sunday. A woman has the right to travel on Sunday for the purpose of attending religious worship, and the plaintiff was so doing, she was entitled to recover. The jury gave a verdict for the plaintiff in \$100 damages.

It is reported that a photographer who took several photographs of a dead child in Fall River, one day last week, declined on the sixth day after the death of the child's mother, who had been ill some time. There is a connection in Fall River in some towns.

Dr. Elder in an address before a Teacher's Institute, give the following in speaking of the present conditions of the earth and increase of population:

England's present average is thirty bushels of wheat to the acre, and ours in this New World has not gone above fifteen in the last ten years. Moreover, you must give due weight to the fact

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Frontier Department.

BY E. V. WILSON.

Settled Speakers Once More.

We cheerfully give the following statement a place in Brother Wilson's department, leaving him to deal with the matter as seemeth good to him, when he reads this. It would, however, been wise to send the communication to Brother Wilson instead of us, that he might have answered in the same issue of our paper. We have no doubt Brother Wilson will attend to this matter in a spirit of kindness:

BRO. E. V. WILSON—DEAR SIR:—Your repeated references to the Cleveland & Cuyahoga Spiritualistic Journal, in a recent number of the RELIGIO-PHILOSOPHICAL JOURNAL, is a sufficient reason for the following communication:

Reading with much interest, I regret your severe article in the JOURNAL, June 16, under the caption of "Settled Speakers Once More," were reminded of the three-armed sword, designed to cut E. S. Wheeler, J. M. Peabody, O. B. Lyon, and the Cleveland Society especially, and all generally, who may honestly differ from you in regard to the best methods of promoting Spiritualism. It is a common complaint that societies are divided; and that is little harmony among Spiritualists, and that many of our communications are primarily, if not publicly seeking to stir and undermine each other, and are not such articles as you have designed to stir up contentions, enmities, and produce further harmonies.

When speakers pursue this course, what can be expected of the people? It becomes an editor to write this of a brother, or writer, "Wheeler boiled over—struck out straight from the show, and planted a sword-log under the leg of our article?" Does it support with the dignity of a public teacher to so openly call all, or any of the Spiritualists of Cleveland, who may have employed and paid him, "plous souls"? And then, what was it to you whether we employed a "settled speaker" or an "unsettled speaker," or a "medium"? We are of age, and as an organization feel abundantly competent to manage our own affairs in that respect. We have not contracted debts that we can not and shall not pay; and we feel it to be our privilege to employ speakers on Sunday, one month, or one year, as the interests of truth seem to us to demand. We claim to be the judges in this matter, without dictation from an outsider. In your letter to us from Lincoln, Ill., August 27th, 1870, you state, in relation to coming to Cleveland, in so many words, "I shall do you harm." I shall oppose your having settled up here. Why "opp. us"? This warring, combative element, leading in by so many of our lecturers, is evidently one of the principal causes of the present unsatisfactory and unsettled state of our most important cause.

While regretting, we nevertheless feel necessitated to correct several of the erroneous statements (we have underlined) made by you, in your personal address to E. S. Wheeler, J. M. Peabody, O. B. Lyon, etc.

1. You say, "The Cleveland Society under E. S. Wheeler's ready care, dwindled down to a corporal's guard."

2. "Ophias B. Lyon writes falsely, stating that the society had been increased, and partially filled out of debt under J. M. Peabody's fatherly ministrations."

3. "Brother Peabody, we believe, asked to be located in Cleveland."

4. "Thirteen morning lectures of thirty minutes each—thirteen evening lectures of forty minutes each."

5. "A few visits to the Lyceum in season."

6. "Brother P. filled the desk in Oct., 1870—receptacles less than the expenses. In Nov., Wilson filled the desk during November, and the receipts were in excess of the expenses. Brother P. filled the desk during December and January, 70-71, and the receipts were in excess of the expenses. Sister Oddy filled the desk during February, E. V. Wilson during March, Brother Howe during April and May."

The above misrepresentations we feel called upon to correct, by a truthful statement of the facts.

1. Our society did not dwindle down to a corporal's guard; but the meetings were generally well attended during Mr. Wheeler's stay with us.

2. Mr. Lyon's statement, that there was greater harmony, an increased attendance, etc., while Mr. Peabody ministered to us, was substantially correct.

3. Mr. Peabody did not "ask to be located in Cleveland,"—on the contrary, we desired and urged him to settle with us here. Mr. A. King, one of the committee, was the first who spoke to him on the subject. In a recent letter to Mr. K. (now of Detroit, Mich.) to Mr. P., the following statements in point, occur:

"You did not ask the society on your return from Europe, to employ you as a lecturer, as well as myself, was very anxious to engage you for a year. I personally saw nearly all of the members myself, and thus made the proposition to you. We were determined from the first to have you, and further, I know you gave away our satisfaction."

4. Mr. A. Wheeler's statement in regard to the same matter, is couched in much more positive terms.

5. Mr. Peabody lectures averaged from thirty-five to forty-five minutes Sunday mornings, and usually over an hour in the evenings. Of their length, those living in East Cleveland frequently complained, because, if they remained to the close, they would be late for school.

6. Mr. Peabody never missed attending the Lyceum sessions once during the several months he spoke for us.

7. You may have forgotten what Hooker says in regard to suppressed facts, and to what they are equivalent, if not, did you not mention the receipts from collections taken, while you were with us in March, and other financial matters of the same period? Mr. Peabody spoke for us some in August—end of October. Then, about the 1st of January, he engaged for the last Sabbath in this month. The collections from those in attendance have never been exceeded under any other speaker, as shown by the figures before us. The fact is, we have had no speaker, for whose services, the receipts at the last have paid expenses, except Mr. H. H. Oddy, and even only by her generosity in giving us a benefit. Therefore, we see neither the propriety, goodness, or wisdom of your boasting, concerning our financial success in connection with your lecture here. Mr. E. D. Thompson, President of the Cleveland Society of Spiritualists, who is now in our city, has given us the preliminary receipts and losses from their speaker. One of their months, at least, parallel our experience of March.

In accordance with the sincere desire, as expressed by the friends of the cause here, we are in agreement with Mr. Peabody for a year, and the understanding that he could be secured whenever he felt a desire to visit other portions of the field, where in his judgment, he could secure the largest amount of truth and enlightenment for the people, and that we were to be connected to his lecturing us at all, finally including that had he not been chosen, from a single month up to the present time, we would

now have been in a very prosperous condition. The few months that he was with us, however, have only confirmed our previous convictions, that a settled speaker, if intellectual and exemplary, devoting his whole time to the interests of the society—making social visits—calling upon the sick, attending funerals, and forming acquaintances outside the lines of Spiritualism, is far better adapted to give character and permanence to our organizations, than weekly or monthly engagements. These matters, however, are to be determined by the combined wisdom of individual societies, and not by the dictation of speakers. The spiritual field is wide, and there is work enough for all who sincerely love the truth. None should try to build themselves up by pulling others down; neither should they misrepresent or undermine the labors of their co-workers. Such a course is neither just nor magnanimous. As sincere laborers in Spiritualism, striving to advance the cause, we look to our speakers and mediums for examples worthy of imitation. If these are not truthful, candid, charitable and forgiving, who can we expect will be? Have we not a right to expect from those who see and talk with the angels, simple precepts and practices? You, Brother Wilson, have been sufficient of late to know that "evil words stir up anger." When shall we all feel and fulfill the words of Christ, "Blessed are the peace makers?"

We write in the spirit of kindness and justice, desiring, as do you, the prosperity of Spiritualism.

GEO. ROSE, D. U. PRATT, Pres't.
L. KING, M. O. PARKER, Sec'y.
JOSEPH GILLSON, Sec'y.

The following Preamble and Resolutions were unanimously adopted at the edge of Mr. Peabody's lecture in Lyceum Hall, Cleveland, on Sunday evening, June 25, 1871:

Resolved, That the Spiritualists of Cleveland, have had the privilege of listening for some four months, during the last fall and winter, to the teachings of Brother J. M. Peabody, a known and respected man in the law of the Atlantic, as a man in whose heart is the law of kindness, whose language, when circumstances seem to require it, is a two-edged sword, whose utterances are wisely adapted to conditions, and whose labors to enlighten and exalt humanity are indefatigable. And

Resolved, That we favor his services, we enjoyed the greatest degree of harmony, with large and increasing audience, hence, it was and is, to us a matter of deep regret that circumstances will not permit his remaining with us, at least one year. A. C.

Resolved, That we are pleased that he is again on the eve of sailing for Europe, therefore,

Resolved, That we hereby tender him our assurance of unabated regard—fondly cherishing the hope that his voyage may be a safe and pleasant one, and result in the recuperation of those long, when circumstances seem to require it, is a two-edged sword, whose utterances are wisely adapted to conditions, and whose labors to enlighten and exalt humanity are indefatigable. And

Resolved, That we commend him to the guidance and protection of, and soul-satisfying communion with those "ministering angels" who are accomplishing through him their purpose of enlightening the human mind, both in earth and spirit life, while we fervently desire to again see his face in the form, and listen to the music of his voice.

Resolved, That these proceedings be officially signed by the President and Secretary of our organization, and a copy thereof transmitted by the Secretary to Brother Peabody and others, for forwarding for publication to the RELIGIO-PHILOSOPHICAL JOURNAL, the Banner of Light, American Spiritualist, Crucible and Present Age.

D. U. PRATT, President.

JOSEPH GILLSON, Secretary.

Letter From H. H. Alden.

BRO. JONES: It is with pleasure that I again have the opportunity of sending you a "straw," for which you will please forward a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, by the way, to John S. Shaw, Lowell, Mich., an old Spiritualist, but a true subscriber to the JOURNAL.

Bro. Wilson, I am an Adventist, now on the anxious seat, and have obtained one thought from his first part of the work, which has been a revelation; that is, every thing that has reason must fight reason's error. Good for an Adventist!

I hope to make a good addition to your list, at our meeting, and may be at it, but it is gratification enough to me to send one name to keep me for writing, and pay my own postage, to know that another candidate is knocking at the door of the Kingdom of God, and that, knowing by experience that if they seek diligently, they shall find it, and it shall be opened unto them, and they shall be back in the stable of Light, Liberty and Love.

Lowell, Mich.

Remarks: Thank you, brother. All such favors are only appreciated. We are under renewed obligations for many such favors daily conferred by many subscribers.—Ed. JOURNAL.

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VOL. X.—NO. 19.

We have often been in "company" with the good angels, who to-night will hold us as a

Mr. Meers commenced his lecture by giving an account of the manner in which he was first

and extracts from his diary setting forth some

Bo weary! The poem seems very heavy to-night. There is a blur on the letters traced on the paper before us as the palm points, cluster, dart, and hover, and the pen writes, and the pen writes, and a soul in all this house awake but the writer of this. Sleeping, resting, perhaps dreaming of loved ones, or miles away in spirit communing with silent visitors. If we could only sleep! But we cannot. We are here, and our friends everywhere tell us they miss this, our familiar heart-talk with them, so we write and work and work—and work and write.

We said they were sleeping. So they are. Before the pen has finished the first line, the pen wiped and put away; the inkstand covered and shoved back, the desk put in order, we can rest on that sofa, and sleep. Perhaps our good angels will visit us, then. Some of them are very good, and very gentle, and we are almost sure they put back the hair from an aching brow. Then they take us with them, up and away; far, far away from here. And they tell us of the future life, of the lives of others. How they whisper great thoughts and beautiful ideas to earnest workers—sweet hope to weary watchers—golden promises to those whose

We shall be glad to sleep! It is hard work to
work hard—to succeed. But the reward does
so encourage the heart and beautifully thought.
It is glorious to work, to study, to write. If we
can only make one boy, or girl, or man, or wo-
man, a more happy, better citizen, by our
teaching, we have planned a little and to bless
here—to give fruit on the journey Over There.

Perhaps we can help an enemy by words writ-
ten to-night. Then we shall be happy. Of
course we have enemies, those who speak ill of
us, who by cruel words would drive us to be
very, very far from good. Sometimes it is hard
to be gentle, to show those who do not know us,
that we wish to reach down to them and turn
the good aspirations all have. None of us can
be perfect. If we were, this were Heaven, and
mankind but separated Delfy. We think of our
friends and go on, no matter what men may say
or think. God knows, and we know, that we

contentment.

It is not what others think of us that brings happiness, misery. It is what we are. The speech of others may be our reputation. The work we do, the life within us, is our character. If we live for the speech of changing tongues we will have a sorry life. If we live for a position, a nobility within, or a power, we will have a noble within, but, we are happy and shall reach the golden shores with an individuality to our credit Over There.

So we work in hope to do good; to make someone better and happier. To surround ourselves with people who will love us, to love us, with comforts, for true Christianity bids us to make all of heaven we can while on earth. It is not necessary that we should have a stated hour to pray, for there is no sleep with these beings, and we pray as we all at times!

The lines grow to fill pages. The watch before us tells in its way the same story of flying time. Pretty soon its work will run down as will our life here—to be set going again by a power greater than ourselves. We shall know it. We shall know it. It will run and keep time to-morrow, as we shall all live in the Eternal! There are good watches and poor ones. Watches to be relied on; watches that cannot. So with

These words were heard in a great voice, who said that they were useless as the sand not yet put in the hour-glass. Men who fear to live. Who fear to begin. Who dread the end. Who fear to die! As if one should be afraid to go home!

Before long we shall go to our home. We shall close our eyes, and thus bid good-bye to all that is of this world. We shall see each other, we shall finish our work and rest. Shall go away with the good angels who so often and often come to us; who so often have told us of danger and carried us to sweet rewards; who are with us even now, helping over us, as we can but help ourselves. Shall we not be blessed, to guide, to protect, to inspire; to lead on, and on, and on to the garden of God, where none but loved ones will be with us, working in harmony to and for the purpose—great, grand, beautiful, and as for a moment—glorious!

And then give us words, so good angels give us ideas at times. They come with message from beyond the curtained philosophy of those who are afraid to look to the great light in the East. They come with words of cheer, of assurance, of of hope, of of faith, and of of revelation from other worlds we shall visit, to work in after our work be finished here.

And they tell us each day more and more that in the Eternal there is, and ever will be, work for all of us: That none of us will stop, or be destroyed, or kept from reaching the highest po-

[illegible]

Mr. Moore commenced his lecture by giving an account of the manner in which he was first led to examine the subject of Spiritualism, and of the extraordinary facts which he had witnessed in his experiences. By means of the circle, he said, he became developed as a clair-voyant and as a clairaudient, and could not only see, but hear, and feel, and smell, and taste, and converse as freely as any two persons now in the flesh. He then described the manner in which he was developed as a healing medium, and of the various cases which he had treated. Mr. Child and Mr. and Mrs. Wilks, called to spend the evening at his house, in London. Mr. Child was very unwell, feeling a nervous headache, and with pain in his chest and arms. He was his usual self, but Mr. Moore, a clairvoyant state, saw a spirit with him, who told him (the lecturer) that he (the spirit) was anxious to magnetize Mr. Child, but could not do so, because of the presence of the mediums. Child asking which of the mediums present would best be used, he was told that Mr. Moore should, and he then followed the instructions of the spirit, by doing exactly as it did. The lecture was continued until eleven o'clock, and described, and the result was, that the patient in a few moments declared himself free from pain and perfectly restored. Mr. Moore then de-

and several communications which were written by him, through his hand, by departed friends and relatives. One communication was written, "in the presence of several friends, in three minutes, and which would take him at least half-an-hour to copy, under ordinary circumstances. On one occasion he had decided to consult his physician about a severe cold, when his arm became 'spiritually agitated' for writing. He set down with a pencil, when a prescription was given by a spiritist physician, named Forbes, which could not possibly have been written without the intervention of a power independent of his own."

most perfect sense. The lecturer then read extracts from the writings of various eminent scientists and literary men in favor of Rationalism.

...nothing but magnetism. He denied the assertion of Professor Varley, who says that the phenomena he has witnessed cannot in any way be produced either by electricity or natural magnetism. He said that the work of Satan, the lecturer quoted the names of good men, who asserted that it is God-like in man to elevate. He next treated of the general teaching of the metaphysics and philosophy of the subject. Spiritually speaking, he told us that we have a natural and a spiritual body, and that a spark of divinity called the life principle within them; that, as this is the only probational state, we ought not to lose any opportunity of cultivating and perfecting our natures, and that, as our nature tells us that we can both here and hereafter make our surroundings either Heaven or Hell, we ought more or more properly speaking, promote his own happiness or increase his misery; that whilst we here we are men having natural bodies, while in the spirit world we are men with spiritual bodies. When the soul withdraws from its earthly habitation, it is as though it were a man leaving his

the affections being as warm for those left behind as if they had been as when with them in the body. He did not think that anything could be found in such a belief, that was not in harmony with the doctrine of Divine love and goodness.

At the conclusion of the lecture, a vote of thanks to Mr. Moore was proposed by the Chairman, and carried by acclamation.

SPIRITUALISM.

SIR—I was astonished to hear at the meeting held in the Athenæum Hall, for the purpose of discussing the merits of Spiritualism, and also desiring to learn from a perusal of some letters in your issue, that some persons have determined to

be the work of the much dreaded Devil. My astonishment arose from the consideration of the fact that the Devil is not a being of the same history, we shall find that, according to the same evidence as that on which we hold many more beloved beliefs, namely, the testimony of the common narrative portion of our forefathers, the Devil has been the originator of nearly all the measures which have benefited our race. Let those who deny this, transport themselves by the power of their imagination to Italy in the time of Gallileo Galilei, and let them see how the Devil has been the cause of the Majesty and his worthy servant had to face in laying the foundation of that science which has since formed so elevating and favorite a study and which has done so much for the world in helping to perfect the science of navigation. Let them remember that, according to the same testimony, it was His Majesty who urged the discovery of the New World, and that it was his Majesty who wrote power to his subjects to have the

the work of the much traduced Devil, or astral influence, and the fact that we look back over the pages of history, we shall find that, according to the same evidences as that on which we hold many such noble beliefs, namely, the testimony of the comparatively portion of our forefathers, the Devil has been the foundation of that science which has become so elevating and favorite a study, and which has done so much for the world in helping to perfect the science of navigation. Let us remember that, according to the same evidences as that on which we hold these things, it was His will that He should be our Father to his good work; that it was he who was the motive power in steam; that he was the electric messenger; that it was he who stirred up geologists to study the secret of the earth's interior; that it was he who has enabled our ancient forefathers by raising up great spirits to persuade them to cut aside their sour looks and ascetic habits, and make life as enjoyable as possible. If then, what I have said is allowed, and I do not see how persons who regard him as the author of evil, and who are of such religious convictions can deny it, we ought to encourage his Satanic Majesty in his latest endeavors to enlighten mankind, rather than give him the cold shoulder. For, if we do encourage him, he will try his best services, and his efforts so far as they will coincide with the spirit, land to do us as "Traveling by steam may be put in the shade, the expensive telegraph lines may be rendered unnecessary, and mankind may be brought into close contact with the whole world, and the Satanic Majesty's revenue may be increased."

From the Banner of Light.
Superior Mental and Physical Manifestations.

[illegible]

It is not the intention of these gentlemen to give public hall exhibitions, but rather to present to thoughtful and cultured persons, under the protection of their own private residences, opportunity for studying these phenomena. We commend their intention to the favor of our citizens.

Schizophrenia in the Working Family

Mrs Julia Westwood's new work on "John Wesley, and the Emotional Reason of the Eighteenth Century" (Macmillan and Co., publishers), contains ample references to the Spiritualistic manifestations and supposed supernatural occurrences of Wesley's career, which are shown to be the result of the "revival phenomena, the fits, screams, and ravings which in some cases accompanied conversion under his preaching, he observes that the lower middle-class of Hanoverian England were "in a state of morbid excitement, and of spiritual grief." But while "these causes help to explain the spread of the disorder, the do not explain its origin. What remains, then when the large element of nervous irritation, morbid excitation, and that strange love of producing the most extraordinary manifestations in persons are subtracted? There remains, no doubt, as one element distinct physical disorders which we may identify, for instance, with

But this is not all. Any one who studies the account with the same attention he would give to that of any other strange event will be convinced that there was something of the personal influence of Wesley, (for it certainly does not remain in his sermons) which had the power of impressing on a dull and lethargic world such a sense of the horror of evil, its terrible closeness to the human soul, and the need of a miracle for the separation of the two as no one, perhaps, could suddenly receive without some violent physical effort."—*Medium as Dawnbreak*

—How unequal and unjust is the distribution of rewards and demerits! When will

—“The Kingdom of Heaven is within us
—and the Kingdom of Hell likewise. Both
Heaven and Hell are states of the affections.

—The person who takes advice of his temper, installs his worst enemy as chief counselor.

—The next best thing to a senator's speech is a prudent silence.

dental work, JESUS OF NAZARETH.

nothing. Hence they are forever afflicting
themselves and other people, in the attempt
improve it.

J E S U S

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Logician, see the two placed side by side. Pny man, can you not see the point? Really, it is plain, that we hardly dare attempt to explain. God has ALL POWER, then where is the finite power of man? We have assigned to God all the power that exists, then we ask the thinker, how any can be left to finite man? The very fact that man possesses finite power, at that moment destroys an All Powerful God. Can you, then, apply any attribute to God that man possesses? We say emphatically, No! To apply one attribute of man to God, would necessitate applying all! Poor Ministers, to how little purpose you think! They know that man possesses certain attributes, and they apply them to God, and they will surely tell you that he possesses all-power, omniscience, is exceedingly merciful and loving. Every attribute they apply to him in an infinite degree, is possessed by man in a finite degree. Does not the finite attribute destroy the infinite attribute? Can God possess all the power there is, when you possess the least grain of power? No! Have you all the species in the world while I have a silver half-dollar concealed in my pocket? Can God possess all power, and you possess finite power at the same time, and yet be independent of him? Think to some purpose! When you reason, try to destroy or refute your additional! The world would be wiser and better to-day, if humanity had a right conception of what God is.

But—here is the way God is formed:

1st.—Enlarge man's power until it becomes infinite.

2d.—Increase his wisdom until it becomes omniscient.

3d.—Increase his dimensions until they become omnipresent.

But tell us, pray, what right has any one to say God can think? You think, and straightway you entertain the idea that God can do the same thing. If God possesses one attribute of man, why not all? Where do you propose to stop in the formation of your God? You judge him from your own make-up—from your own standpoint. You have no more right to consider God infinitely good than you have infinitely bad. One conclusion is as correct as the other. To find God, then, we must go outside of human attributes, for no two are alike in nature. The Hindu says it is good to throw the child in the Ganges, or crush the aged under the wheels of the Juggernaut. The Indian says it is good to burn or scold his prisoner. The chaplains of the Union army said that the war that was waged against the South was good, while those in the South declared that it was good to defend themselves from such an attack. Yet God is Infinite Good! You cannot form an idea of him by taking human attributes as a standpoint. If God has the attributes of a man, like what man would he use them? Mankind have power,—ah, how they use it! like Booth and Brutus; like the midnight assassin; like the thief that prowls around at night; like the incendiary who burns the beautiful edifice. This philosopher, this profound minister of the gospel would tell you God only used his power for good! How does he know? Power is used for evil among human kind more than it is for good, it is often said. To assign God power, who could tell how he would use it? He made man, it is said, and see how he uses his power! War, murder, robbery, debauchery, oppression,—all that is mean, dirty, contemptible, low, vile, and degrading, is commensurate with power; it is a human attribute. Shall we assign an attribute to God that is used for such vile purposes? But God, you say, will only use it for good purposes. Did he when he formed Adam? Did he when he made Nero, Brutus, Booth, Caligula, Haynes? Ah,—God use his power for good purposes, and yet, man, in many instances, a monster!

Reason to some purpose. Do not malign God by assigning to him any of the attributes of man. When you stand before an audience and define God, do so clearly, concisely, and understandingly. The world is tired of generalizations. It has heard of God, of Infinite God, of Father God and Mother Nature, and now it desires something practical. A few general terms, based on nothing, will not suit mankind.

If you say that through the instrumentality of God man was created, you charge God with all the evil that exists. He could not give a nature to his children that was foreign to himself.

"Stop!" says the caviler; "you are blaspheming. You say that God cannot see, cannot hear, cannot think?"

We said you cannot apply the attributes that man possesses to God, and then declare in the next breath that he is infinite. Shall we tell you why? Columbus could stand an egg on its end, although those present had tried in vain to do it, and you wish us to demonstrate that which is yet more simple—that an Infinite God cannot possess any of the attributes of man in infinite degree. You say he can. The declaration from a million voices says he can. Echo from a thousand hills says, yes. We say, he can not.

Our voice is feeble; our arm weak; our influence as we write is confined within a little room,—still we feel moved to say, he can not!

Do we feel alarmed in beating back the tide that seems to rise against us? Do we tremble as we hear sounding on the breeze the sentence "You are landing us on the cold, desolate, bleak, dark, damning shores of Atheism, depriving us of a God,—ruining the hopes of humanity?" Do we tremble as we see the fear excited on all sides at the Atheistical tendency of this vein of thought? Child of earth, listen! To-day we cease the presence of a master mind. The world to-day breathes free because he has spoken. His silent voice has been heard all through the United States, the Canadian, and in Europe. They have sent their messages of congratulation to him who has so nobly inaugurated this search; who fearlessly has allowed one long in spirit-life, to use his tongue, and stir the world with thought as he has never been stirred before. Where will he be had you? Fear not the result. You can not see the shore yet—all

around is one vast expanse, and you feel lost! and shall we cry, "Save us, Master, or we perish!"

Ah, somewhere is a haven of rest, where our ship can enter and find its safe anchor and repose forever; and we feel assured that his freight has redeemed a world!

The light is breaking, breaking! The lightnings have flashed, the thunders roared, the elements seemed in terrible commotion,—and we have passed through all the disturbances of nature and life, and we will cast anchor where the sky is clear, the breeze fragrant, and all things bear upon them the smile of love. We shall land on no "bleak shores of Atheism," where the desert air stifles the aspirations of the soul.

But can God possess any attributes that belong to man? *Wait and see.*

[To be continued.]

In it is!

We are pained to hear it reported that the new and famous physical medium, Harry Bastian, while in Boston, was caught assisting the performance. It is not, in fact, making all the manifestations himself, that have heretofore, in his presence, been attributed to spirit agency. It is not—*American Spiritualist.*

"Reported!" Well, that is enough to set something afloat to the world to injure the character or reputation of a person! Madame Reporter is ever on the alert, putting her nose into everybody's business, and trying to introduce black spots into every person's character. She is as omnipresent as an orthodox God, and constantly imitating him in sending forth lying spirits, that some King Ahab may be destroyed.

There is in every community some one ready to start the cry, "Crucify him! Crucify him!"

Edmund Bastian Report been allowed to control the JOURNAL, not a physical medium in the field would have been allowed to be mentioned in our columns.

Many of the Spiritual speakers have each singled out a physical medium, which he or she believes to be a vile impostor, and have flooded the country with abuse against them. A prominent Spiritual lecturer singled out Mrs. Ferris, who is holding seances with great success, in Terre Haute, Ind., and has denounced her in bitter terms as an impostor. Another lecturer, a lady, selected Laura V. Ellis, and sent forth her accusations against her wherever a Spiritual paper would publish them. Laura is now holding seances, and wherever she goes, Spiritualists are loud in her praise. Moses Hull was exceedingly bitter against Mrs. Mollere, and regarded her as an arrogant humbug, freely expressing his opinion on that subject in public. But fearing he might be mistaken, he nobly investigated her case more fully, and, like a true man, admitted his error, and then extolled her mediocrity to the skies. Those who have been equally as bitter against Mrs. Ferris, Laura V. Ellis, Harry Bastian, and others, have acted as impostors as Bishop Hall did in so suddenly condemning Mrs. Mollere, but not like him, in this respect, they have taken no steps to convince themselves that they might be mistaken, but have flooded the country with their accusations against them. What unkindness!

All of our physical mediums are doing a grand good work. They are subject to influences not well understood, and Spiritualists should be slow in crying impostor. W. H. Church, a splendid medium, one of the best, if not the very best in the field, was several years ago holding seances in Kentucky. At one circle, parties came with the sole purpose of exposing him, and so positive were they that he was a humbug, that the spirits, in order to create excitement and discussion, entranced him, and when the lights were extinguished, unloosed him and compelled him to produce the manifestations! He was detected! What did this prove? Nothing. Those in attendance got what they went for. They went for deception, and it was meted out to them, and the agitation produced thereby did good. If a circle meets only for the purpose of witnessing deception, they are apt to get it. If they come together in the spirit of truth, they will never be deceived. Then, before accusing physical mediums of being impostors, study well the character of the circle, and you will generally find the origin of the imposture there if anywhere.

In regard to Harry Bastian, Laura V. Ellis, and Mrs. Ferris, we could produce a large volume of evidence, showing they are excellent mediums and are doing a good work. The Portland (Me.) *Monitor* alludes as follows to Harry:

"Not long ago, we spent a pleasant evening with our good friends, H. C. Clayton, Esq., and his amiable lady, at Chelsea, Mass. While there, we, with others, witnessed some singular manifestations in the presence of Mr. Bastian, a young man from the interior of New York, which may be of interest in these modern days, when our dergymen, admitting the reality of spirit intercourse, ascribe all the phenomena to evil spirits. The manifestations were similar to those occurring in the presence of the Davenport boys."

"Mr. B. was tied securely by a gentleman selected by the company; the light was extinguished, and in about a minute was relighted, when he was unloosed, and raised up, and stood upon the table. His coat was taken off, while he was thus securely tied to the chair, and the coat of a gentleman in the company put on, under the ropes, quicker than we can tell it. Mr. Bastian then tied, was lifted upon the table, taken down again, from rings were instantaneously placed upon his arms, etc.; and all the while, after the lights had been extinguished, bells were rung and thrown about, and voices were heard speaking through the trumpet, which were sometimes on the table and sometimes on the floor. Once, notes were placed on the medium's hands, knees, feet, and after a noisy demonstration, footsteps on the floor, and the movement of the guitar through the air, the notes found their way into the room. Still tied, he then took his mouth full of water, and while in this condition, four distinct voices spoke through the trumpet, talking familiarly with those present, and giving these present scientific explanations of the phenomena, played times on the harmonium, which requires a month to accomplish, and one who said his name was Weber, conversed freely in the German with a German gentleman present."

"George For, the leader, who claims to have been in spirit-life four hundred years, remarked that the time was coming when these things would be done in the light, and mortals would see and converse with their spirit friends face to face."

"We are informed that Mr. Bastian will visit Portland at no distant day and give our people an opportunity of witnessing these remarkable phenomena."

A New Role.

We are informed that his honor, Judge Goddard, the author of the Superior Court, has announced his intention of presenting the Spiritualists of Portland to the Grand Jury for indictment. This is a brilliant idea, and the sooner he tries it, the sooner we shall learn the limits beyond which freedom of thought and opinion can not go. We recollect something about one George Jeffries, an English Judge of the seventeenth century, who transmitted to posterity a reputation for trial that will never be forgotten. Has our friend any ambition in that direction?—Portland (Me.) *Monitor.*

If the honorable autocrat above-mentioned, presents the Spiritualists of Portland to the Grand Jury, he will do more to promote the cause of Spiritualism, and unite its adherents, than can be accomplished in any other way. But what will he present them for? Perhaps as witches! That idea amuses us. Supposing we could have the religious force of Salem acted over again, with himself as Judge!—with him presiding, it would be an easy matter to convict the Spiritualists of Portland of the heinous offense of riding broomsticks and holding converse with the Devil! Perhaps he will have a few mediums cast in the deep water, and if they sink and drown, declare them innocent; but if they succeed in reaching terra firma, pronounce them guilty. We would like to know the character of this Judge. Is he a devoted Christian? To what church does he belong, and is he a liberal deacon of those who burned witches? The persecution of Spiritualists has been tried! Thus far those who would oppress us have been beaten at their own game. The vile orthodox physicians, animated with a desire to crush all healing mediums, attempted to pass a law in Wisconsin, to restrict them from practicing the healing art, under heavy penalties, but fortunately, they were badly defeated, and returned from the Legislature looking like whipped spaniels. The grand victory achieved by Spiritualists in this contest, may be attributed to the bold stand taken by the JOURNAL, and the active exertions of Spiritualists in flooding the country with the petitions we sent forth. If Judge Goddard will attempt to play the role of a Jeffries, he will meet an opposition on the part of all reformers, that he little anticipates. Try it, Judge; present the Spiritualists of Maine to the Grand Jury.

Mrs. M. J. Wilcoxson.

This lady will answer calls to lecture during September, October, and November, in the States of Illinois, Missouri, and Kansas. Those wishing her services, will apply immediately, and save her needless travelling expenses in making out her route. The following testimonials are from the Wheeling (Va.) papers. The *Register* says:

"The lecture on the 'Origin of Man,' delivered by Mrs. Wilcoxson at Hendrick's Hall, last evening, was well attended, and by our best and most intelligent citizens, who listened with great pleasure to the manner in which the eloquent lady handled the difficult subject she had chosen for a lecture. She is one of the most fluent and easiest lecturers we ever listened to, and seems to handle the most difficult theological problems with an ease many of our D.D.s might envy."

The *Intelligencer* speaks as follows:

"This lady lectured yesterday morning and evening, to large and deeply attentive audiences. Any one hearing her, can not avoid being convinced that she is sincere in what she says. Her quiet, dignified demeanor on the rostrum, her plain and precise language, uttered forcibly, and without rant, impresses her hearers favorably,—confirming those in their opinions who already sympathize with her in belief, and inducing those who have heretofore given no attention to the subjects upon which she lectures, to bestow on them more than a passing thought."

"The Hall was well filled again on Tuesday evening, to hear Mrs. Wilcoxson. Her subject, selected by a gentleman from the audience, was the 'Fall of Man, and the Vicarious Atonement of Christ.' These two propositions are fundamental, and of the gravest import. Notwithstanding the impromptu character of the subject, she held her audience for a full hour, spell-bound, with a comprehensive and eloquent discussion of her theme. Without ignoring the theology of the lady, we are compelled to admit that she exhibits great versatility of capacity, and is emitting a deep interest."

Mrs. Wilcoxson will speak in Bloomington, Ill., on Sunday, August 30th, morning and evening. Those desiring her services, can address her in care of this office.

Letter from Dr. T. N. Berlin.

S. S. JONES—Dear Sir: About a year ago I sent you the sum of fifty dollars for my subscription to the JOURNAL, for my father. Now it appears he has paid it over since, but has not sent you the value. My father's name and address is Jesse Berlin, Wilkins Point, Allegheny Co., Pa. I enclose and I will cheerfully pay. Send it to my address.

Dr. T. N. Berlin.

Farmington, Minn.

KEMMERS—Thank you, dear brother. Your example is worthy of imitation. It is in bold contrast with some other cases that have come within our observation. We could mention cases where the family of a deceased Spiritualist parent have entirely ignored an honest indebtedness for the JOURNAL, notwithstanding they were heirs to the estate of the deceased, of several thousand dollars. Their religious scruples seem to give countenance to Spiritualism by paying such indebtedness.

Investigation of Spiritualism.

The phenomena produced by Home, the American Spiritualistic medium, in London, are being made the subject of a careful examination by Prof. Crookes, the eminent chemist; Dr. Huggins, the equally eminent astronomer, and Mr. Sergeant C. R. of the English bar. The results of the yet incomplete examinations, are recorded in the London *Scientific Journal*. The investigators are satisfied of the immense scientific importance of the subject. Professor Crookes and Sergeant Crookes seem to be convinced of the existence of a nerve atmosphere, of various intensity, enveloping the human structure. Dr. Huggins has not yet been able to satisfy his mind, and wants to make further experiments.—*Exchange.*

It is well. Several years since, at a National Convention of the savans of America, the venerable Professor Hare introduced the subject, with a recommendation for a careful investigation by that body, into its claims; he at the same time advising the assembly, that he, while attempting to show its fallacy by scientific research, had become convinced of its truth.

Although Prof. Hare stood at the head of the *scientists* of America, his proposition was treated with ridicule, and himself, for the first time, with contempt. So potent were the prejudices of acknowledged scientific men ten years ago, that the Spiritual Phenomena and Philosophy could not get a respectful hearing, when asked for by one of the leading *scientists* of America.

The world moves!

"The Witches."

BROTHER JONES—I write, thinking you or your numerous readers would like to hear something more in regard to the Franklin County witchcraft cases—not being an eye-witness, I can only give you hearsay evidence. I am informed that these remarkable girls have not had any of those periodical "spells" or partial entrances—into that were wont to have a while back, and that these influences (whatever they are) have nearly or altogether left them, and they are now pursuing their natural avocations, untroubled by what has been termed supernatural influences. The probabilities are, that if these girls could have had proper surroundings, they would, ere this, have become well developed, useful mediums. A correspondent of the Du Quoin Tribune more than intimates that the whole affair was the result of rascally Spiritualism,—a copy of which I forwarded you, over the signature of "Broad Gauge." I now inclose an appropriate and pertinent reply from a correspondent in the Du Quoin *Republican* of yesterday, over the signature of "Spiritualist."

DANIEL WHITE.

Du Quoin, Ill., July 15, 1871.

Basket Picnic.

A cordial invitation is given to all the lovers of free speech, free platform, and equal rights, to attend a basket picnic, to be held in Mr. D. M. Larkin's Grove, near his residence, situated three miles west from the city of Madison, on the old Territorial Road, on the 22d of July, 1871. Exercises to open at 10 o'clock, A. M. Mr. Larkin has very kindly offered the use of his premises gratuitously for the occasion.

A very fine gathering of free thinkers was held at the same place, the 25th of June past. Exercises opened at 1:30, A. M., by prayer from Mrs. Ford of Dayton, Wis., followed by Mr. C. N. Hamline, of Massacoma, who made some very practical and telling hits. A variety of other speakers complemented the occasion. It is hoped the same and others will be present at the following meeting.

Jesus of Nazareth.

By Paul and Judas, through Alexander Smyth, Medium, has been in much high demand of late, that the second edition was entirely exhausted before we had the third edition ready to supply the demand.

To those whose orders remain unfilled, we can say, that but a few days more will elapse before their books will come to hand.

While speaking of this wonderful book, it may not be amiss to say that the best minds of the present age are seeking for and giving it a careful perusal.

Fraternal Call.

BRO. ORPHEUS B. LYNN, from Boston, who has been traveling in the West during the past year in the interest of our worthy contemporary, the *Banner of Light*, gave us a fraternal call last week, while on route for Louisville. He has an engagement to speak in Decatur, Illinois, on the first Sunday in August.

Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that with two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

BROTHER J. F. H. has the thanks of the beneficiaries of the Widows and Orphans Fund for a donation of thirty cents. Every little helps to send the JOURNAL to poor women and children.

Mrs. Robinson's Tobacco Antidote.

The most active and perfectly harmless antidote for the pernicious effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit-life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price \$2.00 per box—sent by mail free of postage, on receipt of the money.

